MAHHABONE:

OR, THE

Grand *Lodge-Door* Open'd.

Wherein is diſcovered

The whole *Secrets* of *Free-Maſonry*,

Both ANCIENT and MODERN.

THE WHOLE

Being an accurate deſcription of EVERY DEGREE of the Brotherhood, authorized and delivered in all good Lodges.

Illuſtrated with proper REMARKS, neceſſary to explain the whole to the meaneſt capacity, whether a Brother or not.

Embelliſh'd with a beautiful Plan of the DRAWING on the Floor of a Lodge; interſpers'd with *Notes* and *Remarks*, explaining the whole.

By J. G. Τυπογράφος,
A regular Brother of FREE-MASONRY;
Having mounted the STEPS of *one*, *two*, and *three*.

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THE

THE

AUTHOR's Vindication of himſelf:

WHEREIN

He proves his RIGHT and AUTHORITY for printing and publiſhing the *Secrets* of *Free-Maſonry*.

IN the year 1753, the Author following his employ in the City of *Norwich*, when an attempt of the above kind was intended to be publiſh'd; the whole being wrote, and the manuſcript lodg'd in the hands of a printer, in order to calculate what number of pages it would amount to; at which time the Author receiv'd the indulgence of a private peruſal of the ſaid copy three different evenings, from a friend who got acceſs to it by living in the houſe; when the Author wrote the moſt material particulars, ſuch as he thought ſufficient to introduce him ——However, the ſaid work was never printed, but took back by the owner; being informed that the Fraternity had bribed off the intended publication: Whether it was ſo, or not, the Author cannot take upon him to determine.———Being elated by this ſucceſs the Author got the whole of his writings off, and was determined to put on a mask of aſſurance, and make a trial on an intimate acquaintance or two

who belonged to the Fraternity; which he accompliſh'd ſo well, that they did not in the leaſt ſuſpect but he had been duly made, and gave him their anſwers in due form according to his propoſed queſtions, as alſo the *Sign*, *Grip*, and *Paſs-word*, and tho' he was a little deficient in the *Grip*, they readily inſtructed him, without the leaſt obſtacle.——This firſt attempt proving ſucceſsful, put the Author in great ſpirits; and therefore was determined to purſue for further knowledge (if poſſible) without going through the ceremonies required by the SOCIETY: He therefore, after this, ſolicited the ſaid Brethren, to recommend him as a Viſiter in the Body they belonged to, being the *Checquer* Lodge, in *All-Saints* Pariſh, which they readily agreed to, and the next Lodge Night was recommended as a lawful Brother to the *Tyler* at the door, on which he obtained admittance, after the uſual ceremony, and took his Seat accordingly; where he found the ENTERED APPRENTICE'S Lecture to be the ſame as he had learn'd *Verbatim*. That night he ſaw a *making*, greatly to his ſatisfaction.

The Author continued a Viſiter in this Lodge for ſome time, and in the year 1754, it was regularly conſtituted, when he entered himſelf a Member, and then viſited at the other different conſtituted Lodges in the ſaid City; by this time he was well vers'd in the three degrees of Maſonry; though always evaded, or paſs'd, in due form, the OBLIGATIONS, in the courſe of the Lectures, and without the leaſt ſuſpicion.

[illegible] time after, his buſineſs call'd him to *London*, wh[illegible]e ſoon got acquainted with ſeveral of the Brothe[illegible]d, and became a Viſiter at the *Cat and Salutation* in *Newgate-ſtreet*, and ſeveral other regular Lodges in that metropolis; in all which he greatly improv'd himſelf, and found the utmoſt ſatisfaction.——Since then he has been a viſiter in a great number of different Lodges in

in the three kingdoms, as is intimated in the following *Author's Motives for publiſhing the foregoing work*, where he pays a juſt and due regard to that ANCIENT and HONOURABLE FRATERNITY, without the leaſt taint of partiality or ſelf-intereſt; the verity of which he can aſſure his worthy Brethren, and the publick, may be relied on, from their obedient humble ſervant the AUTHOR, who Stiles himſelf, a regular Brother of that ancient Body.

J. G.

THE

THE AUTHOR'S MOTIVES FOR Publiſhing the foregoing Work.

KIND READER,

THE Author of this preſent undertaking has mounted the THREE REGULAR STEPS of Maſonry ſeveral years paſt, in a conſtituted Lodge: as alſo a Viſiter in ſeveral reputed Lodges in *England*, *Scotland*, and *Ireland* ſince; in which he always found the utmoſt ſatisfaction; and allows, that the SCIENCE of MASONRY is the moſt ancient in the world: It was practiſed in the earlieſt ages, and its fundamental rules have been handed down, from time to time, with the greateſt care, by our Forefathers. Its foundation is fixed on the baſis of VIRTUE; and the grand principles are BROTHERLY LOVE, RELIEF, and TRUTH, to each other; and UNIVERSAL BENEVOLENCE to human ſociety in general, as will be ſeen in the courſe of the work.

HIS regard to the SOCIETY, and reſpect to the PUBLICK, is the only inducement to this work, as there has been

been various attempts, of late, to deſcribe and publiſh to the world, accounts of the Antiquity, Riſe, Progreſs, and chief Intent of this NOBLE SCIENCE, but have come far ſhort of the end propoſed; for by picking out here and there a trifle, and mixing it with matters no way relative to the ſubject, the readers are bewildered in their ſearches, while the ART itſelf gains diſcredit and ridicule undeſervedly, by being repreſented in theſe perplexed and inaccurate accounts, as a parcel of abſurdity and nonſenſe.

To obviate and clear up ſuch reproaches and falſe concluſions, and to ſhew that the baſis of Free-Maſonry is WISDOM; its Shaft, STRENGTH; and its Chapiter, BEAUTY; will be the Author's chief deſign, as obſerv'd before: And, at the ſame time, will ſhow the danger and conſequence of initiating ſuch Members into the Society, as are not worthy; which have been too much the practice of ſome *Iriſh* Lodges of late years.——Greatly prejudicial and demeaning to that ANCIENT and HONOURABLE FRATERNITY.

As the Author's intention is to inſtruct, as well as an ambition to pleaſe, both thoſe who, perhaps, have been lately made, (and ſtill remain ignorant of the true foundation of the ART,) and thoſe who have an inclination to become Maſons; he therefore has drawn together, and arranged every part (from the beſt received teſtimonies, and authentick records, preſerved in all the regularly conſtituted Lodges in the world) in ſuch a manner, as to be of the utmoſt uſe to all the Brotherhood; in giving an opportunity of judging for themſelves, as to the OBLIGATIONS, and nature of the SOCIETY, they are going to enter into, if not already entered; and to conſider the advantages and diſadvantages of the ENGAGEMENTS and OATHS by which they are bound.——Such is the intention of this undertaking; and the Author flatters himſelf, the Brotherhood will more applaud than condemn his officiouſneſs

in

in this reſpect, as it muſt rather ſtrengthen than hurt the intereſt of the SOCIETY. The fear of going through the Ceremony, which hitherto has been repreſented in ſuch frightful ſhapes, from the credulous and ignorant, being the greateſt obſtacle to the farther welfare and increaſe of this TRULY ANCIENT and WORTHY SOCIETY.

As the Author ſuſpects that the *weak* and *unexperienced* Brethren, will not only ſnarl and cavil at this undertaking, but endeavour to excite their wrath and ire againſt him, if known; he therefore, on that account, and to prevent all animoſity from ſuch Brethren, has only inſerted the initials of his name: And, at the ſame time moſt humbly ſubmits his work to the only proper judges, viz. his WORTHY and EXPERIENCED Brethren the FREE-MASONS; to whom he begs leave to declare, that no private or publick quarrel; the view of gain; nor any other motive than the PUBLICK GOOD, could ever have induced him to write on this ſubject: And he declares to the world, that the whole ſcope of this preſent undertaking is authentick Maſonry in all its branches; and in which he's determined to continue (until death) a Member of that ANCIENT and HONOURABLE BODY;——which the GREAT ARCHITECT of the world long preſerve and protect, is the moſt ardent wiſh of the Author,

J G.

THE

THE

Grand LODGE DOOR Opened.

Wherein is diſcovered

The whole *Secrets* of FREE MASONRY,

Both ANCIENT and MODERN.

THE origin of the SOCIETY called FREE-MASONS is ſaid to have been a certain number of perſons, who formed a reſolution to rebuild the Temple of *Solomon*. This clearly appears from the Lecture, or rather Hiſtory of the ORDER, at the making or raiſing a Member to the degree of Maſter, which is fully deſcribed in the following work.———But I am inclined to think, that the chief deſign of the eſtabliſhment is to rectify the heart, inform the mind, and promote the ſocial and moral virtues of humanity, decency, and good order, as much as poſſible, in the world; and ſome of the Emblems of Free-Maſonry confirm

confirm this opinion, such as the COMPASS, RULE, SQUARE, &c.

IN all countries where Masonry is practised, or established, at this time, there is a GRAND-MASTER, who governs all the Lodges in that country, and he has the authority, or power, of delivering the Constitutions and Laws of the SOCIETY to the Masters who preside over the Subordinate Assemblies; which Constitutions must always be signed by the Grand-Secretary of the ORDER.—— The GRAND-MASTER can also hold a Meeting, or Lodge, as often as he thinks proper, which is generally the second *Saturday* in every month in the summer, but oftener in the winter.

THE other Lodges meet regularly twice a month in the winter half year, and once a month in the summer; and the Members of each Lodge pay quarterly, from *three shillings and five pence* to *five shillings* into the hands of the Treasurer; and this generally defrays the expence of their meetings.

THERE are also quarterly communications, or meetings, held, at which are present the Master and Wardens of every regular Constitution in *London*, and the adjacent parts; where the several Lodges send, by the said Wardens, different sums of money, to be paid in to the hands of the Treasurer-General, and appropriated to such charitable uses as the GRAND-MASTER and the Masters of different Lodges under him, think proper; but these charities are chiefly confined to Masons only. Such as have good recommendations, to their behaviour and character, will be assisted with *five ten*, or *twenty pounds*, and less sums are distributed to the indigent Brethren, in proportion to their wants, and the number of years they have been Members.

AT these quarterly communications, large sums are likewise sent from Lodges in the most remote parts of the

the world, viz. in the *Eaſt* and *Weſt Indies*, and accounts tranſmitted of the growth of Maſonry there. The ſtate of the funds of the SOCIETY are likewiſe communicated to the Company, and the deliberations of the meeting taken down by the Secretary, who lays them before the GRAND-MASTER at the yearly meeting.

THE number of Members which compoſe a Lodge is indeterminate; but it is not a Lodge, except there are preſent one Maſter, three Fellow-Crafts, and two Apprentices.

WHEN a Lodge is met, there are two principal Officers under the Maſter, called Senior and Junior Wardens, whoſe buſineſs it is to ſee the Laws of the SOCIETY ſtrictly adhered to, and the Word of Command, given by the GRAND-MASTER, regularly followed.

IT muſt be remarked, that the authority of a Maſter, tho' chief of the Lodge, teaches no farther than he himſelf is an obſerver of the laws; ſhould he infringe them, the Brethren never fail to cenſure him; and if this has no effect, they have a power of depoſing him, on appealing to the *Grand-Maſter*, and giving their reaſons for it: But they ſeldom proceed to this extremity.

As no doubt the reader chuſes to be made acquainted with every circumſtance of the ceremony of making a Brother; I ſhall begin with the following directions, and proceed regularly in the deſcription of what further concerns Maſonry.

A man deſirous of becoming a Free-Maſon, ſhould endeavour to get acquainted with a Member of a regular conſtituted Lodge, who will propoſe him as a Candidate for admiſſion the next Lodge night. The Brother who propoſes a new Member, is likewiſe obliged to acquaint the Brethren of the qualifications of the

Candidate, as to his character and morals, and whether a ſound man in all reſpects*. Upon this, it is debated whether he ſhall be admitted; and it being carried in the affirmative, the next ſtep is to go with the propoſer the enſuing Lodge night.

You are to ſuppoſe the evening come, when a Lodge is to be held, which generally begins about ſeven in the winter, and nine in ſummer; proper notice having been ſent to the Members for this purpoſe. The Maſons are punctual to the time; and it frequently happens, that, in half an hour, the whole Lodge are aſſembled.

The Maſter, the two Aſſiſtants, Secretary, and Treaſurer, begin with putting over their necks a Blue Ribband of a triangular ſhape; at the end of which their proper Jewels hang, according to each degree.—— Theſe Jewels are, in ſome Lodges, made of gold, though in others only gilt, or ſilver.

The Candles that are upon the table, are always placed in the form of a triangle; and in the beſt Lodges the Candleſticks are finely carved with allegorical figures. Every Brother has an Apron made of white ſkin;

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* For the good of this, and all other Societies, it were to be wiſhed a more ſtrict regard were paid, on the part of the Propoſers, to the character, morals, &c. of the Candidates: As the Author has known ſeveral, which have been initiated into that ancient and noble Order, in *Ireland*, who have not only been very young and illiterate, but given up to the moſt abandon'd way of life, which is a ſhocking circumſtance, and intirely reverſe to all the Rules of Maſonry, as will be ſeen in the courſe of the work; where the danger and conſequence of admitting an unworthy Member is fairly ſtated.

ſkin; and the ſtrings are alſo of ſkin; though ſome chuſe to ornament them with blue ribband. On the grand days, ſuch as quarterly communications, or other general meetings, the grand officers Aprons are finely decorated, (as are alſo their Gloves) and they carry the RULE and COMPASS, the emblems of their Order.

WHEN they ſit down to the table, the Maſter ſeats himſelf in the firſt place on the Eaſt-ſide, the BIBLE being opened before him, with the COMPASSES laid thereon, and the points of them covered with a SQUARE; the Senior and Junior Wardens oppoſite to him on the Weſt and South. On the table is likewiſe placed different ſorts of liquors to regale the Brethren, who take their places according to their degree or ſeniority. Being thus ſeated, after a few minutes, the Maſter proceeds to open the Lodge *:——But before the Author enters upon that, it may not be improper to inſert the following agreeable Hiſtory; being a more full, ancient, and authentick account of the riſe and progreſs of Free-Maſonry, than ever appear'd in print.

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* To open a Lodge, in Maſonry, ſignifies, that it is allowed to ſpeak publickly of the myſteries of the Order.

THE HISTORY, and Ancient CONSTITUTIONS, ORDERS, and CHARGES, OF FREE and ACCEPTED MASONS.

[Extracted from an Original Record.]

GOOD BRETHREN.

IT is our purpoſe to acquaint you after what manner this worthy Craft of Maſonry was begun; and afterwards how it was kept up, and encouraged by worthy Kings and Princes, and by many other worſhipful Men.——Likewiſe, to thoſe that are here, we charge by the Charges that belong to every Free-Maſon to keep; for, in truth, Free-Maſonry is worthy to be kept well; it is a worthy CRAFT, and a curious SCIENCE.

THERE are ſeven liberal Sciences; of which it is one; and the names of them are as follow:

1. GRAMMAR; which teaches us to write and ſpeak properly.——2. RHETORICK; which teaches us to ſpeak in fair and ſoft terms.——3. LOGICK; by which we

we learn to diſtinguiſh truth from falſhood.——4. ARITHMETICK; which ſhews us to reckon or count all manner of numbers.——5. GEOMETRY; this teaches the menſuration of lines, ſuperficies, ſolids, &c. and this Science is the baſis of Maſonry.——6. MUSICK; which teaches the proportions, harmony, and diſcords of ſounds, &c.——7. ASTRONOMY; which teacheth the motions of the luminaries, planets, &c. and how to meaſure their magnitudes, and determine their diſtances*.

THE riſe of this Science was before *Noah*'s flood. In the fourth chapter of *Geneſis* it is ſaid, there was a man named *Lamech*, who had two wives, named *Adah* and *Zillah*; by *Adah* he begot two Sons, *Jabal* and *Jubal*; by *Zillah* he begot one ſon, called *Naamah*.

THESE children found out the beginning of all the crafts in the world: *Jabal* found out Geometry; he divided flocks of ſheep, and built the firſt houſe of timber and ſtone.——*Jubal* found out the art of Muſick; and was the author of all thoſe who handled the harp.——*Tubal Cain* was the inſtructor of all artificers in iron and braſs; and his daughter diſcovered the craft of weaving.

THESE perſons knew well that God would take vengeance for ſin, either by fire or water; wherefore they wrote the Sciences they had found out on two pillars, that they might be found after *Noah*'s flood.——

 One

* From what is ſaid above we learn, that theſe ſeven Sciences are contained under that of Geometry, which teacheth the menſuration, ponderation, or weight of every thing in and upon the earth. For as every craftſman, huſbandman, navigator, &c. works by meaſure, ſo without Geometry, thoſe arts can no more ſubſiſt, than logick can without grammar.

One of the pillars was marble, which could not be burnt by fire; and the other pillar named *Laternes*, which would not ſink in water.

In the next place we ſhall inform you after what manner theſe pillars were found, on which the Sciences were engraved.——*Hermes*, who lived *A. M.* 2076, in the reign of *Ninus*, found one of them.—— He was the firſt that left off Aſtrology, to ſearch into the wonders of nature; he proved there was but one God, and divided the day into twelve hours; he was thought to be the firſt who divided the Zodiaek into twelve Signs; was Counſellor to *Oſyris*, King of *Egypt*; and is reported to have invented Writing and Hieroglyphicks; and alſo drew up the Laws of the *Egyptians*.

In the year of the world 1810, at the building of *Babylon*, Maſonry was in ſuch great eſteem, that *Nimrod*, King of *Babylon* was a Maſon himſelf; and when the City of *Niniveh*, and other Eaſtern Cities were to be built, *Nimrod* ſent ſeveral Maſons, at the deſire of his couſin the King of *Niniveh*, and gave them the following charge:——*That they ſhould be true to one another, and that they ſhould ſerve the Lord truly for their pay, ſo that their Maſter might have honour, and all that belonged unto him*;—— and ſeveral other charges he gave them. This was the firſt time that ever a Maſon had any charge of his Craft.

When *Abraham* and *Sarah* went into *Egypt*, to teach the *Egyptians*, *A. M.* 2084, he had a ſcholar, whoſe name was *Hermes*; and in his days, the Lords and Eſtates of the realm had ſo many Sons, that they had no competent livelihood to find their children; on which they conſulted with the King of the country how they might provide for their children honeſtly, but could find no good way; and they proclaimed it through all the land,——That if there was any man who could inform them, he ſhould come unto them, and be well

well rewarded for his travel.——On this *Hermes* ſaid, —*If you will give me your children to govern, I will teach them one of the ſeven Sciences, by following which, they may live honeſtly as gentlemen ſhould, on condition that I may have power to rule them, as the Science ought to be ruled.*——Upon which, the King and Council granted and ſealed his commiſſion; and then this *Hermes* took to him theſe Lords Sons, and taught them the Science of GEOMETRY, to work in ſtone all manner of work that belongeth to the building of churches, temples, towers, caſtles, &c. and likewiſe gave them a charge, in the following manner.———*That they ſhould be true to the King, and to the Lord that they ſerved, and to the Fellowſhip whereunto they are admitted; that they ſhould call each other Fellow or Brother, and not Servant or Knave, nor any other foul name; and that they ſhould truly deſerve their pay of the Lord or Maſter of the work they ſerved. That they ſhould order the wiſeſt of them to be Maſter of the work; and neither for love, riches, nor favour, to ſet another that hath but little cunning to be Maſter of the Lord's work, whereby the Lord ſhould be evil ſerved, and they aſhamed; and alſo that they ſhould call the governor of the work, Maſter, in the time that they work with him.*———And many other charges he gave them; and all theſe charges he made them ſwear to keep by an Oath; he alſo ordained for them a reaſonable pay, by which they might live honeſtly; and alſo that they ſhould aſſemble together once in every year, to conſult how they might work beſt to ſerve the Lord for his profit; and to their own credit; and to correct, within themſelves, thoſe that had been guilty of a treſpaſs againſt the Craft. Thus was the Craft grounded there; and *Euclid* gave it the name of Geometry; and it is now called Maſonry.

A. M. 2474, when the children of *Iſrael* were come into *Jehu*, which is now called *Jeruſalem*, King *David* began the temple of the Lord, or the temple of *Jeruſalem*, and he had a great reſpect for Maſons, and he gave them good pay, and ſeveral charges after the manner of thoſe given in *Egypt*.

WHEN

WHEN King *David* died, *Solomon* ſent to *Hiram* King of *Tyre* for an expert workman, named *Hiram Abiff* *, the ſon of a woman of the line of *Naphthali*, and of *Urias* the *Iſraelite*. The letter being to the following purport.——*Know thou, that my* ‡ *Father having a will to build a temple to God, hath been withdrawn from the performance thereof, by the continual wars and troubles he hath had, for he never took reſt before he either defeated his enemies, or made them tributaries unto him. For mine own part, I bleſs God for the peace I poſſeſs; and for that, by means thereof, I have an opportunity of building a temple unto God, for he foretold my Father, that his houſe ſhould be built during my reign: For which reaſon, I pray you ſend ſome of your moſt ſkilful men, with my ſervants, to the wood* Libanus, *to hew down trees in that place, as the* Macedonians *are more ſkilful in hewing and preparing timber than our people are, and I will pay them according to your direction.*——To which *Hiram*, King of *Tyre*, replied as follows.——*Thou haſt cauſe to thank God* †, *in that he has delivered thy Father's kingdom into thy hands; and for this cauſe, ſince no news can come unto me more welcome, nor any office of love more eſteemed, I will accompliſh thy requeſt; and when I have cauſed a great quantity of cedar and cypreſs wood to be hewn, I will ſend it to thee by ſea, by my ſervants, whom I will furniſh with convenient veſſels of burthen, to the end it may be delivered in what part of thy kingdom it ſhall pleaſe thee beſt. You ſhall provide us with corn, which we ſtand in need of, as we inhabit an iſland.*

Solomon, in order to finiſh the temple that his Father, King *David*, had begun, ſent for Maſons into divers countries, to the number of fourſcore thouſand, three thouſand of whom were appointed to be Maſters and Governors of his work. And *Hiram*, King of *Tyre*, ſent his ſervants to *Solomon* with timber, and workmen to forward

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* 1 Kings, vii. 13.
‡ 1 Kings, v. 3 to 6.——2 Chron. ch. ii.
† 1 Kings, v. 7 to 9.——2 Chron. ch. ii.

forward the building of the temple; and he ſent *Hiram Abiff*, the widow's ſon, of the tribe of *Naphthali*, who was a Maſter of all his maſons, carvers, engravers, and caſters in braſs, and other metals that were uſed in the temple; and King *Solomon* confirmed all the charges which King *David* had given to Maſons. Thus was the worthy Craft of Maſons confirmed in *Jeruſalem*, and many other kingdoms; and he finiſhed the temple *A. M.* 3000.

A. M. 3431, happened the deſtruction of the firſt temple of *Nebuchadnezzar*, after it had ſtood four hundred and thirty years.——The ſecond temple began in the reign of *Cyrus*, ſeventy years after that deſtruction; but it being hindered, it was forty-ſix years in building, and was finiſhed in the reign of *Darius*, *A. M.* 3522.

A. M. 3815, in the reign of *Ptolemy* and *Cleopatra*, *Onias* built a *Jewiſh* temple in *Egypt*, in a place called *Bubaſtit*, and called it by his own name.

A. M. 3942, the tower of *Stratton*, alias *Cæſarea*, was built by *Herod*, in *Paleſtine*; and many other curious works of marble; as the temple of *Cæſar Agrippa*, to his memory, in a country named *Zenodoras*, near *Panias*. *A. M.* 3946.——He likewiſe pulled down the ſecond temple that was finiſhed in the reign of *Darius*, and appointed one thouſand carriages to draw ſtone to the place, and choſe out ten thouſand expert workmen to hew and mould ſtone; and one thouſand he cloathed, and made them Maſters and Rulers of the work, and built a new temple, *A. M.* 3947, on the foundation which *Solomon* had laid, which was not inferior to the firſt, and was finiſhed nine years before the birth of our Saviour.

FIRST

FIRST ARRIVAL OF FREE-MASONS in *England*.

IN the year 43, after the birth of Chriſt, Maſons firſt came into *England*, and built a monaſtery near *Glaſtonbury*, in *Somerſetſhire*.

IN St. *Alban*'s time, the King of *England*, who was a pagan, walled in the town that was then called *Verulum*. St. *Alban* was Steward of the King's houſhold, and had the government of the realm: He loved Maſons, cheriſhed them much, and made their pay right good, ſtanding as the realm did; for he gave them *two ſhillings* a week, and *three-pence* to their chear; before that time, in *England*, a Maſon had but a *penny* a day, and his meat. He alſo gave them a charter of the King to hold a general Council, and gave it the name of an Aſſembly, and was preſent himſelf, and aſſiſted in making Maſons, and gave them charges.

SOON after the martyrdom of St. *Alban*, a certain King invaded the land, and deſtroyed moſt of the natives with fire and ſword; ſo that the ſcience of Maſonry was much decayed, until the reign of King *Æthelbert*, King of *Kent*, *A. D.* 616, when *Gregory* the firſt ſent into *Britain* a monk, and other learned men, to preach the Chriſtian faith to this nation, which as yet had

had not fully received it.——*Ethelbert* likewiſe built a church at *Canterbury*, and dedicated it to St. *Peter* and St. *Paul*.

Sibert, King of the *Eaſt Saxons*, who was alſo a Maſon, having received the Chriſtian faith, built the monaſtery at *Weſtminſter*, *A. D.* 630, to the honour of God and St. *Peter*.

A. D. 915, *Sigebert*, King of the *Eaſt Angles*, began to erect the univerſity of *Cambridge*.

Athelſtone built a monaſtery at *Wilton* near *Saliſbury*, and another at *Mitchelney* in *Somerſetſhire*; beſides theſe, there were but few monaſteries in the realm which he did not adorn with ſome new pieces of building, jewels, books, or portions of land; he alſo much enriched the churches of *York*.

Edwin, Brother to King *Athelſtone*, took notice of Maſons more than his brother did; and he delighted much to commune and talk with them, to learn their Craft; and for the love he had to Maſons and to the Craft, he he was made a Maſon, and obtained of the King, his brother, a charter and commiſſion to hold every year an Aſſembly, where they would, within the realm, and to correct, within themſelves, faults and treſpaſſes that were committed by the Craft; and held an Aſſembly himſelf at *York* *, and there he made Maſons, and gave them proper charges, and ordered their rules to be kept for ever after: He alſo gave them the charter and commiſſion to keep, and made an ordinance that it ſhould

* This was the firſt regular Grand Lodge ever held in *England*. *Edwin*'s ſeat was at a place now called *Auldby*, ſix miles from the City of *York*. He alſo laid the foundation of a church of free-ſtone in the ſaid city, which was finiſhed by his ſucceſſor, *Oſwald*.

ſhould be renewed from King to King; and when the Aſſembly was gathered together, he proclaimed,——*That all Maſons, young and old, who had any writing or understanding of the charges and manners that were made before in this land, or in any other, that they ſhould bring them.*——And when it was proved there were found ſome in *Greek*, ſome in *French*, and ſome in *Engliſh*, and ſome in other languages, and that they were all to one intent and purpoſe, he made a Book thereof, to ſhew how the Craft was founded; and he himſelf ordered and commanded, that it ſhould be read, and told when any Maſon ſhould be made, and for to give him his charges, &c. and from that day, until this time, the manner of Maſons have been kept in that form, as well as men might govern it. Furthermore, at divers Aſſemblies, certain charges have been made by the advice of Maſters and Fellows, to the following effect.

A Curious Collection of

Ancient and *Modern* CHARGES,

Made for the uſe of Free-Masons; by order of the different Grand-Masters of *England*, (which conſiſted chiefly of the firſt Nobility, as will be ſeen by their names and titles annexed) for above ſeven hundred years paſt:——Wherein is alſo deſcribed what ſort of man a Maſon ought to be.

A. D. 1070. THE *Norman* Princes gave great encouragement to the Craft, as well as their *Saxon* and *Daniſh* predeceſſors; and particularly *Gundulph* Biſhop of *Rocheſter*, and *Roger de Montgomery* Earl of *Shrewſbury* and *Arundel*, who about the year 1090, built *Weſtminſter-Hall*, which was 270 feet in length, and 74 in breadth.

A. D. 1114. During the reign of King *Stephen*, Maſons were much employed, and *Gilbert de Clare*, Marquis of *Pembroke* was their Grand-Master, who built the Chapel of St. *Stephen* in the palace at *Weſtminſter*, which is at this time the Houſe of Commons; and in the year 1357, King *Edward* the 3d. became their patron; and all their charges were new modelled and reviſed, as we are informed by an old record, which ſays, *In the glorious reign of King* Edward *the* 3*d.*

when Lodges were many and frequent, the GRAND-MASTER, *with his Wardens, at the head of the Grand-Lodge, with the conſent of the Lords of the realm, then generally Free-Maſons, ordained.*

1. That for the future, at the making, or admiſſion, of a Brother, the conſtitutions and proper charges and monitions ſhould be read by the Maſter or Warden.

2. That Maſter Maſons, or Maſters of Work, ſhall be examined, if they be able of cunning to ſerve their reſpective Lords, as well the higheſt as the loweſt, to the honour and worſhip of the aforeſaid Art, and to the profit of their Lords; for they be their Lords that employ them, and pay them for their ſervice and travel.

3. That when the Maſter and Wardens meet in a Lodge, the Sheriff, if need be, or the Mayor or Alderman, if a Brother, where the chapter or congregation is held, ſhall be made Fellow and Sociate to the Maſter, in help of him againſt rebels, and for upbearing the rights of the realm.

4. That Entered 'Prentices, at their making, ſhall be charged not to thieve, nor be thieves maintainers. That the Fellow-Crafts ſhall travel honeſtly for their pay, and love their Fellows as themſelves, and that all ſhall be true to the King of *England*, to the Realm, and to the Lodge.

5. That if any of the Fraternity ſhall be fractious, mutinous, or diſobedient to the GRAND-MASTER's orders, and after proper admonitions, ſhould perſiſt in his rebellion, then the Lodge ſhall determine againſt him, that he ſhall forſwear, or renounce his Maſonry, and ſhall no more be of the Craft; the which if he preſume to, he ſhall be priſoned till his Grace be granted him and iſſued; for this cauſe, principally, have theſe Congregations been ordained, that as well the loweſt as the higheſt ſhould be well and truly ſerved in this Art. *Amen. So mote it be.*

KING

KING *Richard* the 2d. coming to the throne of his Grandfather, he employed *William* of *Wickham*, Biſhop of *Wincheſter*, then their GRAND-MASTER, to rebuild *Weſtminſter-Hall* in the manner it now ſtands; and alſo *New-College* at *Oxford*; but *Richard* being murdered, *Henry* the 4th. aſcended the throne, and appointed *Thomas Fitz-Allen*, Earl of *Surry*, GRAND-MASTER, who was the founder of *Battle-Abbey*, and *Fotheringay*; and in this reign Maſonry was in a flouriſhing ſtate; but ſoon after, in the minority of *Henry* the 6th. *A. D.* 1425, the Commons of *England* began to diſturb their repoſe; and in the 3d. year of his reign, the following clauſe was made in an Act.

WHEREAS *by the yearly congregations and confederacies made by the Maſons in their General Aſſemblies, the good courſe and effect of the ſtatutes of labourers be openly violated and broken, in ſubverſion of the law, and to the great damage of all the Commons: Our Sovereign Lord the King, willing in this caſe to provide a remedy, by the advice and conſent aforeſaid, and at the ſpecial requeſt of the Commons, hath ordained and eſtabliſhed, that ſuch chapters and congregations ſhall not be hereafter holden; and if any ſuch be made, they that cauſe ſuch chapters and congregations to be holden, and thereof convicted, it ſhall be adjudged felony: And that the other Maſons, who come to ſuch chapters and congregations, be puniſhed by priſonment of their bodies, and make fine and ranſom at the King's will.*

BUT this menacing Act was never put in force, nor were the Maſons in the leaſt intimidated from holding their Aſſemblies and Communications; nor did they ever contrive to get it repealed, as they did not preſume to meddle with ſtate affairs; and by their own laws they were forbid to engage in any combinations. Though the Craft ſuffered greatly by the bloody wars between the Houſes of *York* and *Lancaſter*, 'till the union of the two kingdoms, when true Maſonry began again to dawn in this part of the world, notwithſtanding

Queen *Elizabeth* was no encourager of the ſtudy of architecture. This princeſs having been told that Maſons had SECRETS they would not diſcover, began to be jealous of their Aſſemblies, and on St. *John*'s day, *A. D.* 1561, ſent an armed force to diſſolve their annual communication: But Sir *Thomas Sackville*, then GRAND-MASTER, ſent ſeveral of the Queen's great officers, who were Maſons, who making honourable report of the Craft to her Majeſty, ſhe ever after eſteemed them, and ſhewed them many royal acts of her favour.

WHEN King *James* the 1ſt. aſcended the throne, Maſonry flouriſhed more than it had ever done before, and the famous *Inigo Jones* being GRAND-MASTER, the beſt Craftſmen, from all parts, came to him, and he allowed them very good wages, and alſo held the quarterly communication of the Grand Lodge, and the annual General Aſſembly on St. *John*'s day. He was annually rechoſen, 'till the year 1618; when William Earl of *Pembroke* was choſe, and being approved of by the King, *Inigo Jones* was appointed deputy GRAND-MASTER; and many eminent, learned, and worthy men were admitted Brethren; but unhappily for the Craft, the civil wars broke out, when the Maſons met very ſeldom.

AFTER the reſtoration, King *Charles* the 2d. giving himſelf entirely up to his pleaſures (though he had been made a Maſon abroad) neglected the Society very much; however, in the year 1663, *Henry Jermyn*, Earl of St. *Albans*, was elected GRAND-MASTER, Sir *John Denham*, deputy GRAND-MASTER, Sir *Chriſtopher Wren*, and Mr. *John Webb*, Grand-Wardens, who made the following regulations, *viz.*

1. That no perſon, of what degree ſoever, be accepted a Free-Maſon, unleſs in a regular Lodge, whereof one to be a Maſter or a Warden, in that diviſion

where

where ſuch Lodge is kept, and another to be a Craftſman in Maſonry.

2. That no perſon hereafter be accepted but ſuch as are able of body, honeſt in parentage, of good reputation, and an obſerver of the laws of the land.

3. That no perſon, who ſhall be accepted a Free-Maſon, ſhall be admitted into any Lodge, until he has brought a certificate of the time and place of his acceptation, from the Maſter of the limit where he was made, and the Lodge kept. And the Maſter ſhall enroll the ſame in parchment, and ſhall give an account of ſuch acceptations at every General Aſſembly.

4. That every perſon, who is now a Free-Maſon, ſhall bring to the Maſter a note of the time of his acceptation, to the end that it may be enrolled in ſuch priority of place as the Brother deſerves; and that the whole Company and Fellows may the better know each other.

5. That, for the future, the ſaid Fraternity of Free-Maſons ſhall be regulated and governed by one GRAND-MASTER, and as many Wardens as the ſaid Society ſhall think fit to appoint at every General Aſſembly.

6. That no perſon ſhall be accepted, unleſs he be twenty-one years old, or upwards.

A. D. 1666, *Thomas Savage*, Earl *Rivers*, ſucceeded the Earl of St. *Albans* as GRAND-MASTER; and in this year the greateſt part of the city of *London* was conſumed by fire, ſo that the Free-Maſons were encouraged to rebuild it again, and the deputy GRAND-MASTER, Sir *Chriſtopher Wren*, formed a noble deſign, in order to render it the moſt regular and ſplendid city in the world; but his deſign in general proved abortive by the obſtinacy of ſome private perſons, who would not be perſuaded to part with their properties; though he gave us an elegant ſpecimen of his workmanſhip, in the re-building of St. *Paul's*.

A. D. 1674, *George Villiers*, Duke of *Buckingham*, became GRAND-MASTER; and was ſucceeded in 1679, by *Henry Bennet*, Earl of *Arlington*, who being much engaged in ſtate affairs, could not attend to the welfare of the Craft; though, during his Grand-Maſterſhip, many perſons of the firſt diſtinction were admitted.

A. D. 1685, upon the death of the Earl of *Arlington*, the Lodges met and choſe Sir *Chriſtopher Wren*, GRAND-MASTER; but at this time, particular Lodges were chiefly occaſional; Sir *Robert Clayton* had an occaſional Lodge of Maſters, who met at St. *Thomas's Hoſpital* in 1673.

KING *William* being privately made a Maſon, approved of the choice of Sir *Chriſtopher Wren*, and greatly promoted the intereſts of the Craft; he likewiſe appointed the palace of *Greenwich* to be an hoſpital for old and diſabled ſeamen, and ordered it to be finiſhed after *Inigo Jones*'s old deſign, *A. D.* 1695.

THE ſame year, *Charles* Duke of *Richmond* and *Lenox* was choſen GRAND-MASTER, at the annual Aſſembly in *London*, and approved of by King *William*; and Sir *Chriſtopher Wren* acted as his deputy; but was again made GRAND-MASTER in 1698.

IN the beginning of Queen *Ann*'s reign, Maſonry was rather neglected, which was occaſioned through the careleſſneſs of ſeveral Maſters and Wardens, in not chuſing a GRAND-MASTER for ſome years, Sir *Chriſtopher* being, by age and bodily infirmities, rendered incapable of preſiding over them. But after the rebellion, in the year 1715, the Maſters and Wardens of the Lodges in *London*, *viz.* at the *Gooſe* and *Gridiron*, St. *Paul's Church-yard*; the *Crown* in *Parker's-lane*, *Drury-lane*; the *Apple-Tree* in *Charles's-ſtreet*, *Covent-Garden*; the *Rummer* in *Channel-row*, *Weſtminſter*, held a quarterly communication, in order to conſider of a proper perſon to preſide over them, and on St. *John's* day, 1717, at their

their annual feaſt, choſe the oldeſt Maſter-Maſon from among themſelves, which was Mr. *Anthony Sayer*, who was accordingly inſtalled at the *Gooſe* and *Gridiron*.

A. D. 1718, *George Payne*, Eſq; was elected in the room of Mr. *Sayer*; and in the following year *John Theophilus Deſaguliers*, *F. R. S.* was appointed; and after him, in 1720, Mr. *George Payne* was re-elected. The Brotherhood were now requeſted to bring to the Grand-Lodge any ancient writings or records, they might have in their poſſeſſion, that reſpected Maſonry; and they were reviſed, and ordered to be carefully tranſcribed for the uſe of the Lodges then in being; and the GRAND-MASTER had the power given him of appointing his own Deputy Grand, and alſo his Grand Wardens, agreeable to ancient cuſtom.

A. D. 1721, at the Grand-Lodge held in due and ample form on *Lady-day*, 1720, the Craft had the ſatisfaction of ſeeing Maſonry flouriſh in a moſt extraordinary degree, and the then GRAND-MASTER *Payne* propoſed the moſt noble *John Montague*, Duke of *Montague*, for his ſucceſſor, who was accordingly elected on the 24th. of *June* 1721, at the *Queen's-Arms* in St *Paul's Church-yard*, when ſeveral eminent and noble perſonages were admitted, and among the reſt the preſent Earl of *Cheſterfield*. Dr. *Deſaguliers* ſpoke an eloquent oration in praiſe of the Craft; and they then marched in proceſſion to *Stationer's-Hall*, where a grand entertainment was provided; and the whole was conducted with great Brotherly love and decorum. His Grace the Duke of *Montague* cauſed ſeveral communications to be held, in all which he endeavoured to encourage the Craft; and their conſtitutions and laws were collected into one body by his order, and printed for the edification of future Lodges.

A. D. 1722, *Philip Wharton*, Duke of *Wharton*, was elected GRAND-MASTER; his Grace was very active in

in visiting the old Lodges, and creating new ones, an many clergymen, gentlemen. and merchants, gaine admission into this honourable fraternity. And from th time to the present 1766, the Craft has been honoure by having the first of our nobility at its head for the GRAND-MASTER; but in order to gratify each reade who may perhaps be curious to know their names, shall set them in their order, *viz.*

Francis Scott, Earl of *Dalkeith.*
Charles Lenox, Duke of *Richmond, Lenox*, an *Aubigny.*
J. Hamilton, Lord *Paisley.*
William O'Brien, Earl of *Inchiquin.*
Henry Hare, Lord *Colraine.*
James King, Lord *Kingston.*
Thomas Howard, Duke of *Norfolk,*
T. Coke, Lord *Lovell.*
Anthony Brown, Lord Viscount *Montacute.*
James Lyon, Earl of *Strathmore.*
John Lindsay, Earl of *Crawford.*
Thomas Thynne, Lord Viscount *Weymouth.*
John Campbell, Earl of *Loudon.*
Edward Bligh, Earl of *Darnley.*
H. Brdges, Marquis of *Carnarvan.*
Robert Raymond, Lord *Raymond.*
John Keith, Earl of *Kintore.*
J. Douglas, Earl of *Morton.*
John Ward, Lord *Ward.*
Thomas Lyon, Earl of *Strathmore.*
James Cranstown, Lord *Cranstown.*
William Byron, Lord *Byron.*
John Proby, Lord *Carysfort.*
James Bridges, Earl of *Carnarvan.*
Sholto, Charles Douglas, Lord *Aberdour.*
W. Shirley, Lord *Ferrers.*
Lord *Burlington*, and Lord *Blaney.*

By the above noble liſt, ſuch as no age, ſociety, or nation, could ever boaſt to have ruled over them, Maſonry has been fixed on the ſolid baſis it now ſtands. I have indeed omitted to mention the names of all the worthy deputy Grand-Maſters, Grand-Wardens, and ſecretaries, as it would only ſerve to ſwell out this work beyond the limits which I intend to aſſign it; for which reaſon I ſhall haſten to give an account of other matters, more immediately relative to this worthy Craft.

In the next place, before I proceed to ſhew my readers the manner of initiating a perſon into the firſt branch of Maſonry, it will be neceſſary to inform them of the proper enquiries which ought to be made into the character of every Candidate, who deſires to become a Member of this honourable Fraternity; and this I ſhall do in the words of a worthy Brother, *viz.* Mr. *Edward Oakely*, at a Lodge held at the *Carpenter's Arms, Silver-ſtreet, Golden-ſquare, Dec.* 31, 1728.——And, likewiſe, The *General Charges* that belong to every Maſon to keep, both Maſters and Fellows; and then ſhall proceed, (as obſerv'd before) to ſhew the manner of initiating a perſon into the firſt branch of Maſonry.

I muſt now, (ſays our worthy Brother Mr. *Edward Oakley*, at the concluſion of his ſpeech) *in the ſtricteſt manner; charge you to be careful and diligent to enquire into the character of ſuch perſons who ſhall intercede to be admitted of this honourable Fraternity: I therefore, according to my duty, forewarn you to admit, or even to recommend, to be initiated Maſons, ſuch as are wine-bibbers or drunkards, witty punſters on religion or politicks, tale-bearers or liars; litigious, quarrelſome, irreligious, or profane Perſons; lewd ſongſters, perſons illiterate, and of mean capacities; and eſpecially beware of ſuch who deſire to gain admittance with a ſelfiſh view of gain to themſelves; all which principles and practices tend to the deſtruction of morality, a burden to civil government, notoriouſly ſcandalous, and entirely repugnant to the ſacred Order and Conſtitutions of Free and*

Accepted

Accepted Maſons.——And if any ſuch have already crept in amongſt us, through the negligence or ignorance of the Watchmen upon the walls, hard is our lot indeed.——For meſt dangerous are a man's enemies, when they are of his own houſe.

Theſe, my deareſt Brethren, are thieves and robbers, and never entered into the ſheepfold by the door, but climbed up ſome other way: Theſe make their belly their God, and their little ſordid intereſt their idol: Theſe follow the Brethren as the multitude did our great Lord, for the loaves and fiſhes; and like them would cry Hoſannah to-day, and to-morrow Crucify, Crucify.

Let theſe be ever excluded the congregation of the faithful; let their names be eraſed out of the book M. and buried in eternal oblivion,

Such perſons whom you honour with the moſt ancient and truly valuable badge and dignity of a Free and Accepted Maſon, their character and behaviour ought to be ſuch, as ſhall not be liable to bring any reflections on the Craft.

Another worthy Brother, the Rev. Mr. *Entick*, adviſes his Brethren to ſuffer thoſe only who are ſober and temperate, to be admitted; *for* ſays he, *of much wine or ſtrong drink cometh contention, brawling, and ſometimes blows and bloodſhed: And to prevent diſcord and deformity in your Lodge, and to obviate all oppoſition to Maſonry from without; beware of wolves in ſheep's cloathing. Let us never be prevailed upon, by any private or ſelfiſh conſideration, to admit an unworthy perſon to our Secrets, and well-governed Society; nor to permit a reprobate falſe Brother to continue amongſt us, and to bring a bad report upon the Craft.*

GENERAL

GENERAL CHARGES,

THAT

Belong to every MASON to keep:

Both MASTERS and FELLOWS.

EVERY man that is a Maſon, take right good heed to the following Charges, and if any man find himſelf guilty in any of them, that he ought to pray to God for his grace to amend, and eſpecially you that are to be charged, take heed that you may keep theſe charges right well; for it is a great peril for a man to forſwear himſelf upon a Book.

THE firſt charge is, That no Maſter or Fellow ſhall take upon him any Lord's work, nor any other man's work, unleſs he know himſelf able and ſufficient of ſkill and ability to perform the ſame, ſo that the Craft have no ſlander or diſworſhip thereby, but that the Lord may be well and truly ſerved.

2. That no Maſter take no work, but that he take it reaſonable, ſo that the Lord may be well ſerved with his own good, and the Maſter to live honeſtly, and to pay his Fellows.

3. That no Maſter nor Fellow ſhall ſupplant any other of their work in hand; or elſe ſtand Maſter of the Lord's work; he ſhall not put him out, except he be incapable to finiſh the ſame.

4 That

4. That no Maſter nor Fellow take an Apprenti
but for the term of ſeven years, and that the Appre
tice be able of birth, that is to ſay, free-born, a
whole of limbs as a man ought to be.

5. That no Maſter nor Fellow take allowance fro
any to be made Maſons, without the aſſent and cou
cil of his Fellows, and that he take him for no le
term than five or ſeven years; and that he wh
is to be made a Maſon, be able in all manner of d
grees, that is to ſay, free-born, of good kindred, tru
and no bondman; and alſo, that he have his limb
ſound and ſtrong.

6. That no Maſter take any Apprentice, unleſs h
have ſufficient occupation to ſet him on, or to ſe
three of his Fellows, or two of them at the leaſt, o
work.

7. That no Maſter nor Fellow ſhall take no man
work to taſk, that was deſirous to go a journey.

8. That every Maſter ſhall pay to his Fellow but a
they deſerve, ſo that he be not deceived by falſe work
men.

9. That no Maſon ſlander another behind his back
to make him loſe his good name, or his worldly goods

10. That no Fellow within the Lodge, or without
miſanſwer another ungodly or reproachfully, without a
reaſonable cauſe.

11. That every maſon ſhall reverence his elder, and
put him to worſhip.

12. That no Maſon ſhall be a common player a
hazard, or at dice, or at any other unlawful plays
whereby the Craft may be ſlandered.

13. That no Maſon ſhall uſe letchery, nor be a pan
der or bawd, &c. whereby the Craft may be ſlandered

14. That no Maſon ſhall be a thief, or thief's fel
low; or conceal any ſuch unjuſt action, ſo far as he
may will or know.

15. That you ſhall call Maſons your Fellows or Bre
thers, and no foul name.

16 You

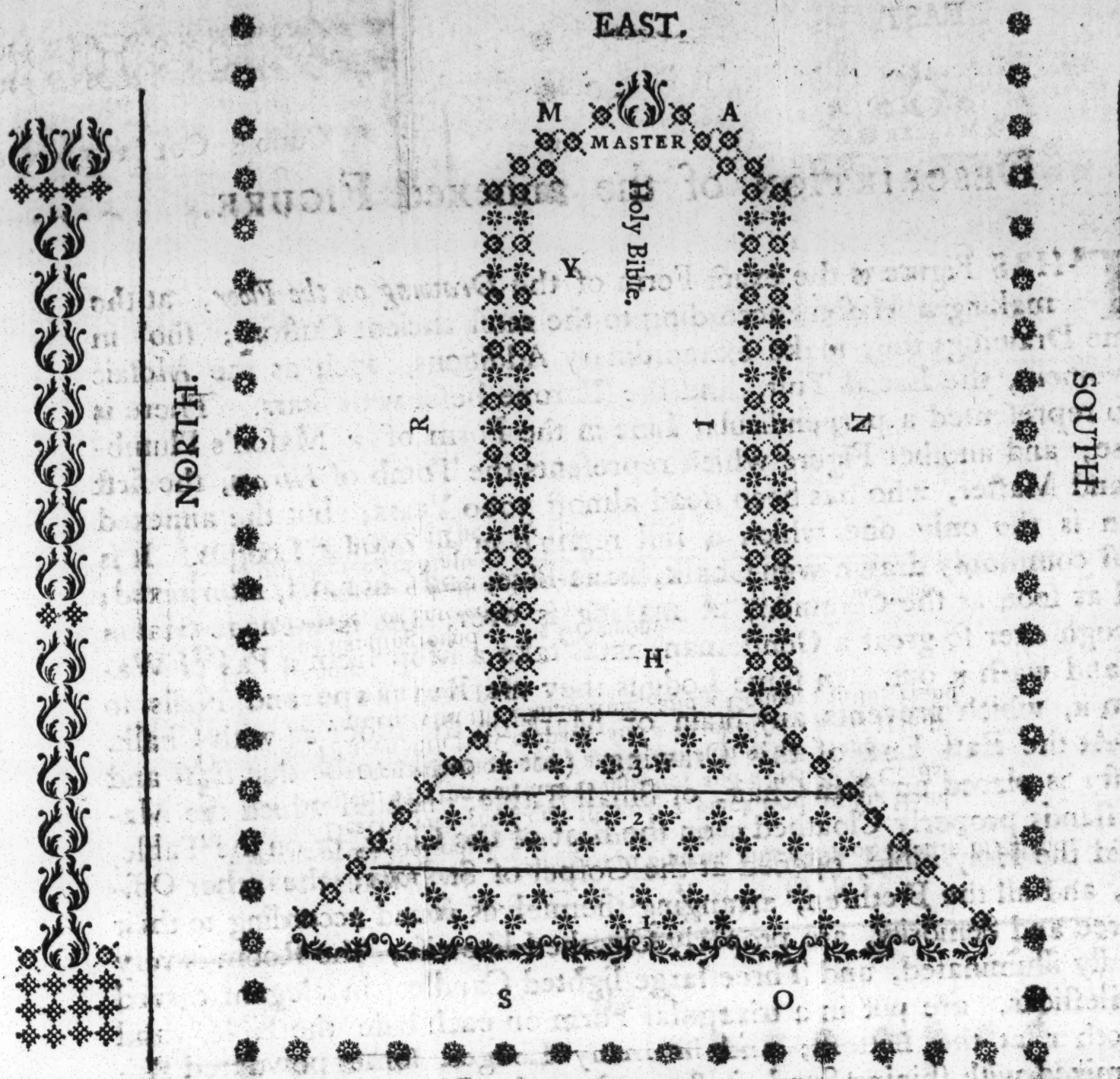
DESCRIRTION of the annexed FIGURE.

THIS Figure is the exact Form of the *Drawing on the Floor*, at the making a Maſon, according to the moſt ancient Cuſtom; tho' in ſome Drawings they make extraordinary Additions, ſuch as the Moſaic Pavement, the Laced Tuft, and the Throne beſet with Stars. There is alſo repreſented a perpendicular Line in the Form of a Maſon's Plumb-Line; and another Figure which repreſents the Tomb of *Hiram*, the firſt Grand Maſter, who has been dead almoſt 3000 Years; but the annexed Plan is the only one which is ſtill retain'd in all regular Lodges. It is moſt commonly drawn with Chalk, Stone-Blue, and Charcoal, intermixed; and as ſoon as the Ceremony of making is over, the new-made Maſon (though ever ſo great a Gentleman) muſt take a Mop from a Pail of Water and waſh it out. In ſome Lodges they uſe Red Tape and Nails to form it, which prevents any Stain or Mark on the Floor as with Chalk.

——At the Eaſt End of this Drawing (for it ought to be due Eaſt and Weſt) is placed an Arm Chair, or Small Table, behind which the Maſter ſtands properly Cloathed; on the Seat of the Chair, or on the Table, is laid the Holy Bible, opened at the Goſpel of St. *John*; the other Officers, and all the Brethren, arranging themſelves round according to their Degree and Seniority, are properly Cloathed likewiſe; the Room is very grandly illuminated, and Three large lighted Candles, in elegant carved Candleſticks, are put in a triangular Form on each Side the Bible, and the other at the Bottom; and in many Lodges, ſome powdered Roſin, mixed with ſhining Sand, is ſtrewed on the Floor, which, together with the extraordinary Illumination of the Room, has a pretty Effect.——

The Reader is to underſtand, that after the Drawing is waſhed out, or cleared away, they ſit at the Table in the ſame Form, as near as poſſible, the new-made Member being placed, the firſt Night, on the Maſter's Right Hand.

*** All the Officers belonging to a Lodge, are mentioned in the Explanation of the Figure, with the Jewels, &c. each one wears.



EXPLANATION.

MASTER, With the Rule, Compaſs, and Square, and a Black Rod in his Hand, when he opens the Lodge, near Seven Foot high.

M Senior Deacon with the Compaſs, and a Black Rod in his Hand.

A Paſs-Maſter, with the Sun and Compaſſes, and a String of Cords.

S Senior Warden with the Level, and a Column in his Hand.

O Junior Deacon with the Compaſs, and a Black Rod in his Hand.

N Junior Warden, with the Plumb-Rule, and a Column in his Hand.

R Secretary, with Croſs Pens.

Y H I Candles.

❁ Maſons ſtanding round at the Ceremony.

1 Firſt Degree, or Entered Apprentice's Step; Kneel with one Knee.

2 Second Degree, or Fellow-Craft's Step; Kneel with the Right Knee.

3 Third Degree, or Maſter's Step; Kneel with both Knees.

JACHIN and BOAZ, The Two Pillars.

16. You ſhall not take a Brother or Fellow's wife in villainy; nor deſire ungodly his daughter, nor his ſervant; nor put him to any diſworſhip.

17. That you pay truly for your meat and drink, where you go to board.

18 That you ſhall keep all the councils of your Fellows truly, be it in Lodge or elſewhere, and all other councils that ought to be kept by way of Brotherhood.

19. That you be true to one another, that is to ſay, to every Maſon of the Craft of Maſonry, that be Maſons proved and allowed: You ſhall do unto them, as you would they ſhould do unto you.

20. That no Fellow go into the town in the night time, except he have a Fellow with him that may bear him witneſs that he was in company.

21. That every Maſter and Fellow that have treſpaſſed againſt the Craft, ſhall ſtand to the award of the Maſters and Fellows, to make them accorded if they can; and if they may not accord them, then to go to the common law.

22. That you ſhall be true men to God, and the holy church; and that you uſe no error or hereſy by your underſtanding or diſcretion, but be you wiſe diſcreet men, or wiſe men in each thing.

23. That you ſhall be liegemen to the King, without treaſon, or any other falſhood; and that you know no treaſon or treachery, but you amend privily, if you may; or elſe warn the King or his Council thereof.

24. That no Maſter or Fellow make, mould, ſquare, nor rule, to no leyer; nor ſet no leyer within the Lodge, nor without, to hew or mould ſtones.

25. That every Maſon receive and cheriſh ſtrange Fellows, when they come from other countries, and ſet them to work, if they will as the manner is, That is to ſay, If they have mould ſtones in their place, or elſe he ſhall refreſh him with money unto the next Lodge.

26. That every Maſon ſhall truly ſerve the Lord for his pay, and every Maſter truly to make an end of his

work, be it taſk or journey, if he have his demand, and all that he ought to have.

FROM the cautions I have now recited, may be perceived what kind of men Free-Maſons ought to be; and this alone one would think ſufficient to ſilence the clamour of the envious, credulous, ignorant, and ill-natured, againſt our ANCIENT and HONOURABLE Society.———But ſuch is the preſent flouriſhing ſtate of Maſonry, that nothing can harm us, if we are followers of that which is good, and adorn our lives and converſations with the beauty of holineſs: If we promote virtue, diſcourage vice, and purſue with diligence and honeſty the different callings and ways of life, in which, by the providence of God, we are placed.

THIS being the ſtate and condition of our Craft, I ſhall now purſue my deſign, and endeavour to give a clear and perfect account of what further relates to the Order; and in the firſt place, ſhow you the Plan of the DRAWING ON THE FLOOR OF A LODGE; and then the manner of OPENING A LODGE, each night of meeting, according to the moſt approved and regular method; which ſignifies, That it is lawful to ſpeak freely amongſt one another of the Secrets of Maſonry.

THE

The CEREMONY of

OPENING a LODGE,

AND

SETTING the MEN to WORK.

NOTE, M. ſtands for MASTER.
J. D. for JUNIOR DEACON.
S. D. for SENIOR DEACON.
S. W. for SENIOR WARDEN.
B. for BROTHER.
The above Contractions ſerves for the whole.

M. to the J. D. BROTHER, what is the chief care of a Maſon?

J. D. To ſee that the Lodge is tyled.

M. Pray do your duty.

[Junior Deacon knocks at the door three times; and the * Tyler, on the other ſide, anſwers by three knocks: On which the Junior Deacon ſays to the Maſter.]

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* A TYLER is properly no more than a guard or centinel, placed at the Lodge Door, with a ſword in his hand, to give the ſign when any one craves admittance, that the Wardens, or other proper perſons, may come out and examine him; but he is always one of the Brethren, and has a ſalary for his attendance.

J. D. Worſhipful, the Lodge is tyled.

M. Pray where is the Junior Deacon's place in the Lodge?

J. D. At the back of the Senior Warden; or, at his right hand, if he permits.

M. Your buſineſs there?

A. D. To carry meſſages from the Senior to the Junior Warden, that they may be diſperſed round the Lodge.

M. to the S. D. Pray where is the Senior Deacon's place in the Lodge, Brother?

S. D. At the back of the Maſter; or, at his right hand, if he permits.

M. Your buſineſs there;

S. D. To carry meſſages from the Maſter to the Senior Warden.

M. The Junior Warden's place in the Lodge;

S. D. In the South.

M. to the J. W. Why in the South, Brother?

J. W. The better to obſerve the Sun at high meridian, to call the men off from work to refreſhment, and to ſee that they come on in due time, that the Maſters may have pleaſure and profit thereby.

M. Pray where is the Senior Warden's place in the Lodge?

J. W. In the Weſt.

M. to the S. W. Your buſineſs there, Brother?

S. W. As the ſun ſets in the Weſt to cloſe the day, ſo the Senior Warden ſtands in the Weſt to cloſe the Lodge, to pay the men their wages, and diſmiſs them from their labour.

M. The Maſter's place in the Lodge?

S. W. In the Eaſt.

M. His buſineſs there?

S. W. As the ſun riſes in the Eaſt to open the day, ſo the Maſter ſtands in the Eaſt to open his Lodge, and ſet his men to work.

[The

[The Maſter taking off his Hat, declares the Lodge open, by ſaying :]

M. This Lodge is open, in the name of Holy St. *John*, forbidding all curſing, ſwearing, or whiſpering; and all profane diſcourſe whatever, under no leſs penalty than what the majority ſhall think proper*.

The maſter then gives three knocks upon the table with a ſmall wooden hammer, and puts on his hat, the other Brethren being uncovered:——Then they ſit down and regale themſelves with liquor, pipes, and tobacco.

In a little time after, the queſtion is aſk'd by the Maſter, if any perſon is in waiting to be made, and being anſwered in the affirmative by one of the Brethren in company, who had previouſly recommended one as a proper perſon to be initiated into their ancient Fraternity; the Senior and Junior Wardens, and an aſſiſtant or two, are ordered to go out into the room †, where he is waiting by himſelf, (being left there by his friend who propoſed him) and aſk him, *Whether he is conſcious of having the vocation or time neceſſary to be received?* And *Whether it is his own voluntary will and choice to be made a Free-Maſon?* As alſo, *his name, profeſſion, and place of abode?*——To which he anſwers.

They then prepare him for admiſſion in the following manner.

His right knee is uncovered; his left ſhoe-heel ſlipped down, and in ſome Lodges a ſlipper is put on.

* This it the true and only way of opening a Free-Maſon's Lodge.

† A room appointed for the preparing of new Brethren, and near adjoining to the Lodge.

When this is done, his ſhoe and knee buckles, ſleeve buttons, rings, and the money in his pockets, with every other kind of looſe metal or mineral is taken from him*; he then is hoodwink'd, with a handkerchief or two tied over his eyes; beſide ſeveral other particulars, which are needleſs to mention here, as the whole of his preparation is fully repeated in the Entered Apprentice's Lecture.

In this ſituation he is led to the door of the Lodge by the Hands of one of the Wardens, or his propoſer, who gives three diſtinct knocks at the ſaid door; and the Maſter anſwers within by three ſtrokes with a ſmall wooden hammer, and ſays, *Who comes there?* The candidate then repeats, after a perſon who prompts him; *One who begs to receive part of the benefit of this right worſhipful Lodge, dedicated to St.* John, *as many Brothers and Fellows have done before me.* On ſaying this, the door is opened, and he is taken hold of by the right and left arm by the Wardens, or their Aſſiſtants, and led three times round the room† blindfold, then brought up to the foot of the drawing on the floor, with his face to the Maſter; the Brethren ranging themſelves in order on each ſide, properly cloathed with white aprons, &c. and the different Officers wearing round their necks the emblems of their rank: At this time they make an odd noiſe, by ſtriking on the attributes of the order, which they carry in their hands.‡ When

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* In ſome Lodges they are ſo exact in this reſpect, that they oblige the Candidate to pull off his cloaths, if there be metal buttons or lace on them, but this is not the general cuſtom.

† In ſome Lodges the Candidates are led nine times round; but as this is very tireſome to the perſon who is to undergo the operation, his patience being pretty well tried by being blinded ſo long before-hand, it is very juſtly omitted.

‡ This cuſtom is not obſerved in all Lodges.

WHEN this part of the ceremony is ended, the Maſter, who ſtands at the upper end, facing the foot or ſteps of the drawing on the floor, behind an Arm chair or table, and the Candidate ſtanding at the lower end fronting him, cloſe to the firſt ſtep, called the firſt degree, or Entered Apprentice's ſtep; the Bible being placed before the Maſter on a ſmall table or chair, opened at the Goſpel of St. *John*, aſks the following queſtions; *Is it your own free will and choice that you deſire to become a Maſon?* And upon his anſwering, *It is*, the Maſter ſays, *Let him ſee the light*; the Junior Warden then unties the handkerchief from his eyes*.

THE Candidate is then ſhewn how to advance, and place his feet at three ſteps properly fronting the Table on which the bible is laid; his left breaſt opened §, and

a

* In ſome Lodges whilſt they are taking the handkerchief from the Candidates eyes, the Brethren form a circle round him, with ſwords drawn in their hands, the points of which are preſented to his breaſt. The Ornaments born by the Officers; the glittering of the ſwords; and a fantaſtick appearance of the Brethren in white aprons, all together, creates great ſurpriſe, eſpecially to a perſon who, for a long time, has been fatigued with the bandage over his eyes; and his uncertainty concerning what is further to be done for his reception, muſt, no doubt, throw his mind into great perplexity.

§ THIS is done, leſt a woman ſhould offer herſelf; and though many women are as flat cheſted as ſome men, and Brethren are generally ſatisfied with a ſlight inſpection, I would adviſe them to be more cautious, for it is probable, that a woman, with a tolerable degree of effrontery and ſpirit, may one time or other ſlip into their order for want of neceſſary prudence. If we believe the *Iriſh*, there is a Lady at this time in *Ireland*, who has gone through the whole ceremony, and is as good a Maſon as any of the whole.

a pair of compaſſes¶ are placed againſt his naked breaſt, which he holds with his left hand; his right knee being bare, he kneels on a little ſtool placed on purpoſe, and the ſhoe of his left foot is ſlipped down, or rather a ſlipper is placed on his foot, and in this poſture one of the Wardens addreſſes him to the following purport: *You are now entering into a reſpectable Society, which is more ſerious and important than you imagine: It admits of nothing contrary to law, religion, or morality; nor does it allow of any thing inconſiſtent with the allegiance due to his Majeſty; the Worſhipful Grand Maſter * will inform you of the reſt †.*

THE Candidate continuing in the above poſture, and his right hand laid on the bible, the Worſhipful Grand Maſter addreſſes him to the following effect: *Will you promiſe never to tell, write, or diſcloſe, in any manner whatever, the Secrets of Free Maſonry, except to a Brother at the Lodge, and in the preſence of the Grand Maſter?* On his anſwering, *I will*; he repeats the following Oath after the Maſter.

¶ THE ancients uſed a ſword or ſpear inſtead of the compaſs.

* IN this part of the Ceremony, each Maſter of a Lodge, is repreſented as Grand Maſter,

† IT is here to be underſtood, that in different Lodges this ſpeech varies; as alſo do the forms of making in ſome reſpects, which may be ſeen in the Entered Apprentice's Lecture, where the only proper and ancient method is clearly pointed out. Some make long and inſipid harangues, the extravagant jargon of which, has given juſt reaſon of complaint to the judicious.——The ancient Maſons likewiſe made uſe of a PRAYER here, which the Author has inſerted in the Entered Apprentice's Lecture; but the moderns leave it out when they make a Brother.

The

The ENTERED APPRENTICE'S OATH.

I *A. B.*—of my own free will and accord, and in the preſence of Almighty God *, and this right worſhipful Lodge, dedicated to St. *John* †, do hereby, and herein, moſt ſolemnly and ſincerely ſwear, that I will always hale, conceal, and never reveal, any of the Secrets or Myſteries of Free Maſonry, that ſhall be delivered to me now, or at any time hereafter, except it be to a true and lawful Brother, or in a juſt and lawful Lodge of Brothers and Fellows, him or them whom I ſhall find to be ſuch, after juſt trial, and due examination.——I furthermore do ſwear, that I will not write it, print it, cut it, paint it, ſtint it, mark it, ſtain or engrave it, or cauſe ſo to be done, upon any thing moveable or immoveable, under the canopy of Heaven, whereby it may become legible or intelligible, or

* The form of the Oath differs in many Lodges, though this is the ſtricteſt in uſe; and in ſome ſocieties, inſtead of ſaying, *in the preſence of Almighty God*, it runs thus, *I promiſe before the Great Architect of the Univerſe, &c.*

† The reaſon why Maſons dedicate their Lodge to St. *John*, is, becauſe he was the forerunner of our Saviour, and laid the firſt parallel line to the goſpel.

or the leaſt appearance of the character of a letter, whereby the Secret Art may be unlawfully obtained. All this I ſwear, with a ſtrong and ſteady reſolution to perform the ſame, without any heſitation, mental reſervation, or ſelf-evaſion of mind in me whatſoever, under no leſs penalty, than to have my throat cut acroſs, my tongue torn out by the root, and that to be buried in the ſands of the ſea, at low water mark, a cable's length from the ſhore, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me ſtedfaſt in this my Entered Apprentice's Obligation.——[*He kiſſes the book.*]

When this is pronounced, the new-made Member is taught the Sign, Grip, and Pass-word of the Entered Apprentice, which will be ſeen more clearly in the following Lecture belonging to that part of Maſonry.

The ceremony being now ended, he is conducted back to the room where he was firſt prepar'd; and every thing he was diveſted of, as mentioned at his entrance, is reſtored to him again. He then returns to the Lodge, and diſcharges his fees of making; and an apron being brought him (for which he pays a ſhilling) he is congratulated by his Brethren; but before he ſits down, a mop and pail is brought, and he is told to waſh out the drawing on the floor, with which he muſt comply to the no ſmall diverſion of the company. After this they all return to the table to regale themſelves, each taking his ſeat according to his degree, and the new Member is placed, for that night, on the right hand of the Maſter. The table being plentifully ſtored with

with liquors, &c. the Maſter drinks to the new-made Maſon, and is joined by the company, all ſtanding up, except the new Brother, who ſits; and the Warden inſtructs him how to return the compliment in proper form. Having filled a bumper, he ſays as follows: *To the right Worſhipful the Maſter, the ſenior and junior Wardens, and the reſt of the Officers and Members of this Lodge, wiſhing them ſucceſs in all their publick and private undertakings, to Maſonry in general, and this Lodge in particular, craving your aſſiſtance.* They anſwer, *We will aſſiſt you:* He then drinks up his glaſs; throws it out ſtrait from his mouth, and brings it back three times, all the company keeping the ſame motion with their empty glaſſes, and then ſets them all down together at once on the table; This they call firing. Then they clap their hands nine times, divided into three, and ſtop between each, keeping true time: This is likewiſe termed firing.

AFTER they have regaled themſelves a little time, the Worſhipful Maſter calls to order (by giving three ſtrokes on the table with his wooden hammer) and ſays, *We muſt proceed to inſtruct the new Brother, in what further belongs to the Craft*; which is by way of Catechiſm, or Lecture. The Maſter aſking the queſtions, and the Members properly ſeated, making the anſwer, one after the other; this is termed WORKING; and when it comes to any Member's turn to anſwer, who perhaps is not properly qualified, (by not having a good memory) he gets up, and clapping his right hand on his left breaſt, makes a low bow, which is conſidered as an excuſe, and it paſſes on to the next Brother on the left hand; but when the Brethren are ready in anſwering the queſtions, it adds a great luſtre to the Order.

THE

THE ENTERED APPRENTICE'S LECTURE*.

Maſter. BROTHER, is there any thing between you and me?

Anſ. There is, Right Worſhipful.

Maſ. What is it, Brother?

Anſ. A Secret.

Maſ. What is that Secret, Brother?

Anſ. Maſonry.

Maſ. Then I preſume you are a Maſon?

Anſ. I am ſo taken and accepted amongſt Brothers and Fellows.

Maſ. Pray what ſort of man ought a Maſon to be.

Anſ. A man that is born of a Free Woman.

Maſ. Where was you firſt prepared to be made a Maſon

Anſ. In my heart.

Maſ. Where was you next prepared?

Anſ. In the room adjoining to the Lodge.

Ma

* The reader is deſired to obſerve, that the whole o the Lectures are here given, as delivered in the primi tive time; but the modern Maſons leave out, at leaſt one half.

Maſ. How was you prepared, Brother?

Anſ. I was neither naked nor cloathed; barefoot nor ſhod; deprived of all metal; hoodwinked, with a cable tow † about my neck, where I was led to the door of the Lodge in a halting moving poſture, by the hand of a friend, whom I afterwards found to be a Brother.

Maſ. How do you know it to be a door, you being blinded?

Anſ. By finding a ſtoppage, and afterwards an entrance or admittance.

Maſ. How got you admittance?

Anſ. By three knocks.

Maſ. What was ſaid to you within?

Anſ. Who comes there?

Maſ. Your anſwer, Brother?

Anſ. One who begs to have and receive part of the benefit of this Right Worſhipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.

Maſ. How do you expect to obtain it?

Anſ. By being free born, and well reported.

Maſ. What was ſaid to you then?

Anſ. I was aſked if I felt any thing.

Maſ. What was your anſwer?

Anſ. I did, but I could ſee nothing.

Maſ. You have told me how you was received, pray who received you?

Anſ. The Junior Warden.

Maſ. How did he diſpoſe of you?

Anſ. He delivered me to the Maſter, who ordered me to kneel down and receive the benefit of a prayer.

† The *Cable Tow* is fully explain'd, by way of Note, to the Fellow Craft's Obligation or Oath.

The ancient Mason's PRAYER.

O *Lord God, thou great and universal Mason of the world, and first builder of man, as it were a temple; be with us, O Lord; as thou hast promised, when two or three are gathered together in thy name, thou wilt be in the midst of them: Be with us, O Lord, and bless all our undertakings, and grant that this our friend may become a true and faithful Brother. Let grace and peace be multiplied unto him, through the knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his hand to thy holy word, that he may also put forth his hand to serve a Brother, but not to hurt himself or his family; that whereby may be given to us great and precious promises, that by this we may be partakers of thy divine nature, having escaped the corruption that is in the world, through lust.—O Lord God, add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance prudence, and to prudence patience, and to patience Godliness, and to Godliness brotherly love, and to brotherly love charity; and grant, O Lord, that Masonry may be blest throughout the world, and thy peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever.* **Amen.**

Mas.

Maſ. After you had received this prayer, what was ſaid to you?

Anſ. I was aſked who I put my truſt in.

Maſ. Your anſwer, Brother?

Anſ. In God.

Maſ. What was the next thing ſaid to you?

Anſ. I was taken by the right hand, and he ſaid, Riſe up, and follow your leader, and fear no danger.

Maſ. After all this, how was you diſpoſed of?

Anſ. I was led three times round the Lodge.

Maſ. Where did you meet with the firſt oppoſition?

Anſ. At the back of the Junior Warden in the South, where I gave the ſame three knocks as at the door.

Maſ. What anſwer did he give you?

Anſ. He ſaid, Who comes there?

Maſ. Your anſwer?

Anſ. The ſame as at the door, One who begs to have and receive part of the benefit of this Right Worſhipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.

Maſ. Where did you meet with the ſecond oppoſition?

Anſ. At the back of the Senior Warden in the Weſt, where I again made the ſame repetition as at the door. He ſaid, Who comes there? One who begs to have and receive, &c.

Maſ. Where did you meet with the third oppoſition?

Anſ. At the back of the Maſter in the Eaſt, where I made the repetition as before.

Maſ. What did the Maſter do with you?

Anſ. He ordered me back to the Senior Warden in the Weſt, to receive inſtructions.

Maſ. What were the inſtructions he gave you?

Anſ. He taught me to take one ſtep upon the firſt ſtep of a right angle oblong ſquare; with my left knee bare bent; my body upright; my right foot forming a ſquare; my naked right hand upon the Holy Bible, with a Square and Compaſs thereon; my left hand ſupporting the ſame, when I took that ſolemn Obligation or Oath of a Maſon.

Maſ. Brother, can you repeat that Obligation?

Anſ. I will do my endeavour, with your aſſiſtance, Right Worſhipful.

Maſ. Stand up, and begin.

[Here the Oath is * repeated, as mentioned before.]

Maſ. Now, Brother, after you received the Obligation, what was ſaid to you?

Anſ. I was aſked what I moſt deſired.

Maſ. What was your anſwer?

Anſ. To be brought to light.

Maſ. Who brought you to light?

Anſ. The Maſter, and the reſt of the Brethren.

Maſ. When you was thus brought to light, what were the firſt things you ſaw?

Anſ. Bible, Square, and Compaſs.

Maſ. What was it they told you that the Bible, Square, and Compaſs ſignified?

Anſ. Three great lights in Maſonry.

Maſ. Explain them, Brother?

Anſ. The Bible, to rule and govern our faith; the Square, to ſquare our actions; and the Compaſs, to keep us within bounds with all men, particularly with a Brother.

Maſ. What were the next things that were ſhewn you?

Anſ. Three Candles, which I was told were three leſſer lights in Maſonry.

Maſ. What do they repreſent? *Anſ.*

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* After repeating this Obligation, they drink the following toaſt; *To the heart that conceals, and to the tongue that never reveals.*——The Maſter in the chair gives it, and they all ſay *ditto*; then they draw the glaſſes acroſs their throats; the penalty of the Obligation being that of having their throats cut acroſs, ſooner than diſcover the Secrets of Maſonry, and is called the Entered Apprentices *Sign*; only when they have no Glaſſes, their Hands are drawn acroſs their throats edgeway.

Anſ. The Sun, Moon, and Maſter-Maſon.
Maſ. Why ſo, Brother?
Anſ. There is the Sun to rule the day, the Moon to rule the night, and the Maſter-Maſon to rule and govern his Lodge, or at leaſt ought ſo to do.
Maſ. What was then done to you?
Anſ. The Maſter took me by the right hand, and gave me the **Grip* and *Word* of an Entered Apprentice, and ſaid, Riſe, my Brother, JACHIN †.
Maſ. Have you got this *Grip* and *Word*, Brother?
Anſ. I have, Worſhipful.
Maſ. Give it to your next Brother.

[Then he takes his next Brother by the right hand, and gives him the *Grip* and *Word*, as deſcribed in the bottom note; then tells the Maſter that is right.]

Firſt Brother. Gives him the *Grip.*
Second Brother. Says, What's this?
Firſt Brother. The *Grip* of an Entered Apprentice.
Second Brother. Has it got a name?
Firſt Brother. It has.
Second Brother. Will you give it me?

* The *Grip* is to pinch with your right thumb nail, upon the firſt joint of the fore finger of your Brother's right hand.

† JACHIN is the Entered Apprentice's *Word*, but formerly it was the Fellow Craft's, till a pretended diſcovery of Free-Maſonry came out, wrote by *Samuel Pritchard*, which was about three fourths fiction, and the other fourth real; however it made great confuſion amongſt the Maſons at that time, and in order to prevent being impoſed upon by Cowans or Impoſtors, there was a general council held, and the Entered Apprentice and Fellow Craft's Words were exchang'd, and private accounts tranſmitted to each Lodge, tho' there are ſome Lodges ſtill retain the old cuſtom.

First Brother. I'll letter it with you, or halve it.
Second Brother. I'll halve it with you.
First Brother. Begin.
Second Brother. No, you begin firſt.
First Brother. J A :
Second Brother. C H I N.
First Brother. J A C H I N.
Second Brother. It is right, Worſhipful Maſter.
Maſ. What was the next thing that was ſhewn to you ?
Anſ. The *Guard* or *Sign* of an Entered Apprentice.
Maſ. Have you got that *Guard* or *Sign* of an Entered Apprentice ?

[He draws his right hand acroſs his throat, as aforeſaid, to ſhew the Maſter that he has.]

Maſ. After all this, what was ſaid to you ?
Anſ. I was ordered to be taken back, and inveſted with what I had been diveſted of ; and to be brought back to return thanks, and to receive the benefit of a Lecture, if time would permit.
Maſ. After you was inveſted of what you had been diveſted of, what was done to you.
Anſ. I was brought to the North Weſt corner of the Lodge, in order to return thanks.
Maſ. How did you return thanks ?
Anſ. I ſtood in the North-Weſt corner of the Lodge, and, with the inſtruction of a Brother, I ſaid ; Maſter, Senior and Junior Wardens, Senior and Junior Deacons, and the reſt of the Brethren of this Lodge, I return you thanks for the honour you have done me, in making me a Maſon, and admitting me a Member of this worthy Society.
Maſ. What was ſaid to you then ?
Anſ. The Maſter called me up to the North-Eaſt corner of the Lodge, at his right hand.
Maſ. Did he preſent you with any thing ?
Anſ. He preſented me with an apron, which he put on me ; he told me it was a badge of innocence, more ancient

ancient than the Golden Fleece or the *Roman* Eagle; more honoured than the Star and Garter, or any other Order under the Sun, that could be conferred upon me at that time, or any time hereafter.

Maſ. What were the next things that were ſhewn to you?

Anſ. I was ſet down by the Maſter's right hand, and he ſhewed me the Working Tools of an Entered Apprentice.

Maſ. What were they?

Anſ. The 24 Inch Gauge, the Square, and common Gavel or ſetting Maul.

Maſ. What are their uſes?

Anſ. The Square to ſquare my work, the 24 Inch Gauge to meaſure my work, the common Gavel to knock off all ſuperfluous matter, whereby the Square may ſit eaſy and juſt.

Maſ. Brother, as we are not all working Maſons, we apply them to your morals, which we call ſpiritualizing; explain them?

Anſ. The 24 Inch Gauge repreſents the 24 hours of the day.

Maſ. How do you ſpend them, Brother?

Anſ. Six hours to work in; ſix hours to ſerve God; ſix to ſerve a Friend or Brother, as far as lies in my power, without being detrimental to myſelf or family; and ſix to refreſh myſelf by ſleep.

Maſ. Why was you neither naked nor cloathed, barefoot nor ſhood, with a Cable-Tow (or Halter) about your neck?

Anſ. If I had recanted, and ran out in the ſtreet, the people would have ſaid I was mad; but if a Brother had ſeen me, he would have brought me back, and ſeen me done juſtice by.

Maſ. Why was you hoodwink'd?

Anſ. That my heart might conceal, before my eyes did diſcover.

Maſ. The ſecond reaſon, Brother?

Anſ.

Anſ. As I was in darkneſs at that time, I ſhould keep all the world in darkneſs.

Maſ. Why was you deprived of all metal?

Anſ. That I ſhould bring nothing offenſive or defenſive into the Lodge.

Maſ. There is another reaſon, Brother, pray give it me?

Anſ. As I was poor and pennyleſs, when I was made a Maſon, it informed me that I ſhould aſſiſt all poor and pennyleſs Brethren, as far as lay in my power.

Maſ. Brother, you told me you gave three diſtinct knocks at the door: Pray what do they ſignify?

Anſ. A certain text in ſcripture.

Maſ. What is that text, Brother?

Anſ. Aſk, and you ſhall have; ſeek, and you ſhall find; knock, and it ſhall be opened unto you.

Maſ. How do you apply this text in Maſonry

Anſ. I ſought in my mind; I aſked of my friend; I knocked, and the door of Maſonry was opened unto me.

Maſ. Why had you a ſword, ſpear, or ſome other warlike inſtrument, preſented to your naked left breaſt particularly?

Anſ. Becauſe the left breaſt is neareſt the heart, that it might be the more a prick to my conſcience, as it pricked my fleſh at that time.

Maſ. Why was you led three times round the Lodge?

Anſ. That all the Brethren might ſee I was duly prepared.

Maſ. When you was made an Apprentice, why was your left knee bare bent?

Anſ. Becauſe my left knee is the weakeſt part of my body, and an Entered Apprentice is the weakeſt part

part of Maſonry, which I was then entering into *.

Maſ. Brother, we have been talking a great while about a Lodge, pray what makes a Lodge?

Anſ. A certain number of Maſons, Right Worſhipful, met together to work.

Maſ. Pray what number makes a Lodge?

Anſ. Three, Five, Seven, or Eleven.

Maſ. Why do Three make a Lodge?

Anſ. Becauſe there were three grand Maſons in building the world, and alſo that noble piece of architecture, Man; which are ſo complete in proportion, that the ancients began their architecture by the ſame rules.

Maſ. The ſecond reaſon, Brother?

Anſ. There were three grand Maſons at the building of *Solomon's* Temple.

Maſ. Why do Five make a Lodge?

Anſ. Becauſe every man is endued with Five Senſes.

Maſ. What are the Five Senſes?

Anſ. Hearing, Seeing, Smelling, Taſting, and Feeling.

Maſ.

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* As ſoon as the before-mentioned part of the Lecture is finiſhed, they begin to regale themſelves with wine, punch, &c. and ſome healths are propoſed; as *To the heart that conceals, and the tongue that never reveals*: *The King, and the Royal Family*: *To all Maſons whereſoever diſperſed*, beſide ſeveral others; and theſe toaſts, or healths, are all drank with Three Times Three, and an Huzza at the end. Having reſted for a little time, they again proceed with the Lecture.——The pleaſures they enjoy, the purity of their ſentiments, and the uniformity that always reigns in their aſſemblies, is far from being tireſome or inſipid: Yet, the Author is ſenſible, that any body but a Free-Maſon would take little pleaſure in what gives the Society delight; but to a Maſon, every thing that concerns the Order is important and intereſting.

Maſ. What uſe are thoſe Five Senſes to you in Maſonry?

Anſ. Three are of great uſe to me, *viz.* Hearing, Seeing, and Feeling.

Maſ. In what manner, Brother?

Anſ. Hearing, to hear the Word; Seeing, to ſee the Sign; Feeling, to feel the Grip, that I may know a Brother, as well in the dark as in the light.

Maſ. Why ſhould Seven make a Lodge?

Anſ. Becauſe there are Seven liberal Sciences.

Maſ. Will you name them, Brother?

Anſ. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Muſick, and Aſtronomy.

Maſ. Brother, what do thoſe Sciences teach you?

Anſ. Grammar teaches me the art of writing and ſpeaking the language, wherein I learn according to the firſt, ſecond, and third concord.

Maſ. What doth Rhetorick teach you?

Anſ. The Art of diſcourſing upon any topick whatſoever.

Maſ. What doth Logick teach you?

Anſ. The art of reaſoning well, whereby to diſcover truth from falſhood.

Maſ. What doth Arithmetick teach you?

Anſ. The virtue of numbers.

Maſ. What doth Geometry teach you?

Anſ. The art of meaſuring, whereby the *Egyptians* found out their own land, or the ſame quantity which they had before the overflowing of the river *Nile*, that frequently uſed to water their country; at which time they fled to the mountains till it went off again, and this made them have continual quarrels about their land.

Maſ. What doth Muſick teach you, Brother?

Anſ. The virtue of ſounds.

Maſ. What doth Aſtronomy teach you?

Anſ. The knowledge of the heavenly bodies.

Maſ. Why ſhould Eleven make a Lodge, Brother?

Anſ. There were Eleven Patriarchs when *Joſeph* was ſold into *Egypt*, and ſuppoſed to be loſt.

Maſ.

Maſ. The ſecond reaſon, Brother?

Anſ. There were but Eleven Apoſtles when *Judas* betrayed *Chriſt.*

Maſ. What form is your Lodge?

Anſ. An oblong Square.

Maſ. How long, Brother?

Anſ. From Eaſt to Weſt.

Maſ. How wide, pray?

Anſ. Between North and South.

Maſ. How high?

Anſ. From the Earth to the Heavens.

Maſ. How deep?

Anſ. From the ſurface of the earth to the center.

Maſ. Why is your Lodge ſaid to be from the ſurface to the center of the earth?

Anſ. Becauſe that Maſonry is univerſal.

Maſ. Why is your Lodge ſituated Eaſt and Weſt?

Anſ. Becauſe all Churches and Chapels are, or ought to be ſo.

Maſ. Why ſo, Brother?

Anſ. Becauſe the goſpel was firſt preached in the Eaſt, and extended itſelf to the Weſt.

Maſ. What ſupports your Lodge?

Anſ. Three great pillars.

Maſ. What are their names?

Anſ. Wiſdom, Strength, and Beauty.

Maſ. Who doth the pillar of Wiſdom repreſent?

Anſ. The Maſter in the Eaſt.

Maſ. Who doth the pillar of Strength repreſent?

Anſ. The Senior Warden in the Weſt.

Maſ. Who doth the pillar of Beauty repreſent?

Anſ. The Junior Warden in the South.

Maſ. Why ſhould the Maſter repreſent the pillar of Wiſdom?

Anſ. Becauſe he gives inſtructions to the Crafts, to carry on their work in a proper manner, with good harmony.

Maſ. Why ſhould the Senior Warden repreſent the pillar of Strength?

Anſ.

Anſ. As the Sun ſets to finiſh the day, ſo the Senior Warden ſtands in the Weſt to pay the hirelings their wages, which is the ſtrength and ſupport of all buſineſs.

Maſ. Why ſhould the Junior Warden repreſent the pillar of Beauty?

Anſ. Becauſe he ſtands in the South, at high twelve at noon, which is the beauty of the day, to call the men off from work to refreſhment, and to ſee that they come on again in due time, that the Maſter may have pleaſure and profit therein.

Maſ. Why is it ſaid that your Lodge is ſupported by thoſe three great pillars, Wiſdom, Strength and Beauty?

Anſ. Becauſe Wiſdom, Strength, and Beauty, are the finiſhers of all works, and nothing can be carried on without them.

Maſ. Why ſo, Brother?

Anſ. Becauſe there is Wiſdom, to contrive; Strength to ſupport; and Beauty to adorn.

Maſ. Had you any covering to your Lodge?

Anſ. Yes, a cloudy canopy of divers colours, or, the clouds.

Maſ. How blows a Maſon's wind Brother?

Anſ. Due Eaſt and Weſt.

Maſ. What is it o'Clock, Brother?

Anſ. High twelve.

Maſ. Call the men off from work to refreſhment, and ſee that they come on again in due time *.

THE

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* Before the ceremony of *Calling the men off from work*, the *Entered Apprentice's* SONG, (inſerted in the collection of ſongs, at the end of this book) is ſung all the Brethren ſtanding up, and at the end of each verſe they join hands croſſways, ſo as to form a link or chain, and ſhake their hands up and down, and ſtamp their feet hard on the floor, keeping due time ——It is termed, by Maſons, *Driving of Piles*.

THE Lecture belonging to the ENTERED APPRENTICE being now ended, it is neceſſary the Brethren ſhould have a little reſpite; and perhaps ſome of the Members may chuſe to have a bit for the tooth. Thoſe who have ordered any thing for ſupper, retire into another room, after the following ceremony is over, *viz.*

The manner of calling the Men from Work to refreſh themſelves.

THE Maſter whiſpers to the Senior Deacon at his right Hand, and ſays,

It is my will and pleaſure that this Lodge be called from work to refreſhment, during pleaſure.

THE Senior Deacon whiſpers it to the Senior Warden; and he whiſpers it to the Junior Deacon, who carries it to the Junior Warden, and on receiving it, he declares it aloud in the above terms to the Lodge; then the Junior Warden ſets his column* upright, and the Senior Warden lays his down, which ſignifies, that the Junior Warden is entruſted with the care of the Lodge, while the Brethren refreſh themſelves.

* The Senior and Junior Wardens columns are about 20 Inches long, and repreſent the columns that ſupport the Porch of *Solomon's* Temple, the Senior's, is called JACHIN, and ſignifies, *ſtrength*; the Junior's is called BOAZ, and ſignifies, *to eſtabliſh in the Lord.* See the firſt Book of Kings, Chap. 7.——This may ſuffice (according to Prichard's Maſonry) that BOAZ was originally the Entered Apprentice's *Word*, from the Junior Warden's column; and JACHIN, the Fellow-Craft's *Word*, from the Senior Warden's column.

AFTER a proper time allowed for refreſhment, the Maſter deſires the Junior Warden to give the word for the appearance of the Brethren again in the Lodge, which ceremony is performed, as follows:———

It is our Worſhipful Maſter's pleaſure, that this Lodge be called from refreſhment to work.

The Junior Warden lays down his Column, and the Senior Warden ſets his up.——If time permits to go on with the Lecture, they proceed to the Fellow-Craft's part *, if the whole of the Brethren have been promoted to that degree, but if any of them ſhould not, they cloſe the Lodge, which is done much in the ſame manner as that of opening. The Senior Warden declares it in the following words.

It is our Maſter's will and pleaſure, that this Lodge ſtand cloſed till the firſt or third Wedneſday in next Month, or according to the night the Lodge is held.

Then the Maſter, Wardens, Deacons, Secretary, &c take off the Enſigns and Ornaments from their necks and every one is at liberty to depart, or ſtay longer, as they think proper; every thing of Maſonry is excluded they talk of what they pleaſe, and ſing various ſongs for the amuſement of each other.

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* It is the general cuſtom now (in moſt Lodges) to make ENTERED APPRENTICES and FELLOW CRAFT's on the ſame night. The ceremony is the ſame though they have different *Lectures, Oaths, Word, Sign Grip,* and *Paſs-Grip.*

THE

THE

Second Degree of MASONRY

CALLED

THE FELLOW-CRAFT;

The Fellow Craft's Lecture.

Maſ. BROTHER, are you a Fellow-Craft?
Anſ. I am; try me, and prove me.
Maſ. Where was you made a Craft?
Anſ. In a juſt and lawful Lodge of Crafts.
Maſ. How was you prepared to be made a Fellow Craft?
Anſ. I was neither naked nor cloathed, barefoot nor ſhod; in a halting moving poſture, and being deprived of all metal, I was led to the door of the Lodge by the hand of a Brother.
Maſ. How got you admittance?
Anſ. By three diſtinct knocks.
Maſ. What was ſaid to you from within?
Anſ. Who comes there.
Maſ. Your anſwer, Brother?

Anſ. One who hath ſerved his time juſtly and lawfully as an Entered Apprentice ought to do, and now begs to become more perfect in Maſonry, by being admitted a Fellow-Craft.

Maſ. How do you expect to attain it, Brother?

Anſ. By the benefit of a *Paſs-word.*

Maſ. Have you got that *Paſs-word*?

Anſ. I have.

Maſ. Give it me, Brother?

Anſ. SHIBBOLETH *.

Maſ. What did he ſay to you then?

Anſ. Paſs, *Shibboleth.*

Maſ. What became of you then?

Anſ. I was led twice round the Lodge.

Maſ. Where did you meet with the firſt oppoſition?

Anſ. At the back of the Senior Warden, where I made the ſame repetition as at the door.

Maſ. Where did you meet with the ſecond oppoſition?

Anſ. At the back of the Maſter, where I repeated the ſame as before.

Maſ. What did he do with you?

Anſ. He ordered me back to the Senior Warden to receive inſtructions.

Maſ. What inſtructions did he give you?

Anſ. He taught me to ſhew the Maſter my due Guard, and to take two ſteps upon the ſecond ſtep of a right-angled oblong Square, with my Right Knee bent bare, my Left Foot forming a ſquare, my Body upright, my Right Hand upon the Holy Bible, my Left Arm ſupported by the point of the Compaſs, forming a ſquare; where I took the *Obligations* of a FELLOW-CRAFT.

Maſ. Have you got that Obligation, Brother?

Anſ.

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* SHIBBOLETH, the *Paſs-word* of a Fellow-Craft ſignifies *plenty.*——See the 12th. Chapter of the Book of *Judges.*

Anſ. I have, Right Worſhipful.
Maſ. Can you repeat it?
Anſ. I'll do my endeavour, Right Worſhipful, with with your aſſiſtance.
Maſ. Pray ſtand up, and let the Brethren hear it?

The FELLOW-CRAFT's OATH.

I— *A. B.*---of my own free will and accord, and in the preſence of Almighty God, and this Right Worſhipful Lodge, dedicated to St. *John*, do hereby ſwear, that I will always hale, conceal, and never reveal, that part of a FELLOW-CRAFT to an ENTERED APPRENTICE, or either of them, except it be in a true and lawful Lodge of Crafts, him or them whom I ſhall find to be ſuch, after juſt trial and examination.——I do furthermore ſwear that I will anſwer all ſigns and ſummonſes ſent to me from a Lodge of Crafts, within the length of a *Cable Tow* *.——I alſo ſwear, that I will not wrong a Brother, nor ſee him wronged, but give him timely notice of all approaching dangers whatſoever, as far as in me is. I will alſo ſerve a Brother, as much as

* A CABLE TOW is three miles in length; ſo that if a Fellow Craft is that diſtance from his Lodge, he is not culpable on account of non-attendance. But this part of his Oath is now diſpenſed with, as no Brother is required to go oftener than he chuſes.

as lies in my power, without being detrimental to myſelf or family; and I will keep my Brother's ſecrets as my own, that ſhall be delivered to me as ſuch, Murder and Treaſon excepted.——All this I ſwear with a firm and ſteady reſolution to perform the ſame, without any equivocation or heſitation in me whatſoever, under no leſs penalty, than to have my Heart torn from my naked Left Breaſt, and given to the Vultures of the air as a prey, So help me God, and keep me ſtedfaſt in this my Fellow-Craft's Obligation.———[*Kiſſes the book.*]

Maſ. Thank you Brother.——After you received this Obligation, pray what was ſhewn to you?

Anſ. The *Sign* of a Fellow-Craft.

Maſ. Pray give it me, Brother?

Anſ. I will, Right Worſhipful †.

Maſ. What was the next thing done to you?

Anſ. He took me by the Right Hand, and gave me the *Grip* * and *Word* † of a Fellow-Craft, and the *Paſs-Grip* ‡.

Maſ

† The SIGN is, Lay the Right Hand to the Left Breaſt, and keep the Thumb quite on a ſquare; and hold the Left Hand exactly upright, forming a Squre.

* The GRIP is the ſame as the *Paſs-Grip*; but in the place of preſſing the Thumb Nail between the firſt and ſecond Joint of a Brother's Right Hand, let it be put on the ſecond Joint only.

† The WORD is BOAZ.

‡ The PASS-GRIP. is to put the Thumb Nail of the Right Hand between the firſt and ſecond Joint of your Brother's Right Hand, and preſs it cloſe.

Maſ. What did he then do to you?

Anſ. He took me by the Right Hand, and ſaid, Riſe, Brother BOAZ.

Maſ. What followed after that, Brother?

Anſ. He ordered me back, and to be inveſted with what I had been diveſted of, and then I was brought back in order to return thanks §

Maſ. After you was thus admitted a Fellow-Craft, did you ever work as a Craft?

Anſ. Yes, Right Worſhipful, in building the Temple.

Maſ. Where did you receive your wages?

Anſ. In the middle Chamber.

Maſ. When you came to the door of the middle Chamber, pray who did you ſee?

Anſ. A Warden.

Maſ. What did he demand of you?

Anſ. The *Paſs-word* of a Craft.

Maſ. did you give it him?

Anſ. I did, Right Worſhipful.

Maſ. Pray what is it?

Anſ. SHIBBOLETH.

Maſ. How got you to the middle Chamber?

Anſ. Through the Porch.

Maſ. Did you ſee any thing there worth your notice?

Anſ. I did.

Maſ. What was it?

Anſ.

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§ The ceremony of returning thanks is the ſame as the ENTERED APPRENTICE's, excepting this, *for admitting me a Fellow-Craft*, inſtead of *admitting me a Member of this worthy Society.*——*Note.* 'Tis to be obſerv'd, that when a Member anſwers any of the Queſtions, in the Lectures, with readineſs, the Maſter always ſays, *Thank you Brother*; and then proceeds. They generally smoke and drink, during the time the Lectures are repeating.

Anſ. Two fine Braſs Pillars.
Maſ. What are their names?
Anſ. JACHIN and BOAZ.
Maſ. How high were theſe pillars?
Anſ. Thirty-five Cubits, with a Chapiter of five Cubits, which makes it forty in the whole *.
Maſ. What were they adorned with, Brother?
Anſ. Two Chapiters, five Cubits high each.
Maſ. What elſe were they adorned with?
Anſ. Net-work, Lilly-work, and Pomegranates.
Maſ. Were they hollow, Brother?
Anſ. They were hollow.
Maſ. How thick was the ſhell?
Anſ. Four Inches, or a Hand's Breadth.
Maſ. Where were they caſt?
Anſ. On the plain of *Jordan*, between *Succoth* and *Zaretha*, where the reſt of *Solomon*'s holy veſſels were caſt.

Maſ.

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* In the firſt Book of *Kings* Chap. vii. Ver. 20. it is ſaid the two pillars were but 18 Cubits high, and a line of 12 Cubits meaſured them round, which is about four Cubits diameter, this bears no proportion, according to the rules of Architecture. *Solomon*'s Temple was a grand building, and every thing bore true proportion, and it anſwers exactly with the Corinthian or Compoſite Order, for it is about 10 diameters high. In the iii. Chap. of the 2d. Book of *Chronicles*, Ver. 15 it is mentioned they were 35 Cubits high, and the Chapiter 5 Cubits each, which makes 40 Cubits, ſo that it was exactly 60 Feet high of our *Engliſh* meaſure. There are three ſorts of Cubits, *viz.* The King's Cubit 3 Feet *Engliſh* meaſure; the Holy Cubit, 1 Foot 6 Inches; the Common Cubit, 1 Foot 9 Inches. Whenever the word Cubit is mentioned in the Bible, it is 1 Foot 6 Inches.

Maſ. Who caſt them, Brother?
Anſ. Hiram Abiff, the widow's ſon *.

End of the Fellow-Craft's Lecture.

THIS Lecture is always cloſed with the *Fellow-Craft's Song*, inſerted at the end of the book; and by this time the evening may be far ſpent, when the Maſter orders the Lodge to be ſhut, which is performed in the ſame manner as that of opening it.——The Senior Warden ſtands up and declares,

It is our Right Worſhipful Maſter's will and pleaſure, that this Lodge ſtands cloſed 'till the firſt or third Wedneſday in next month, or according to the night the Lodge is held.

THE Maſter, Wardens, Deacons, Secretary, and all the Officers and Brethren take off their Jewels from their necks, and each Member may go or ſtay as he thinks proper; nothing of Maſonry muſt be mentioned during the remainder of the night.

HAVING given the *Entered Apprentice* and *Fellow-Craft's* part, I now proceed to the third and laſt degree of Maſonry, which is termed the MASTER'S PART; and

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* This generally finiſhes the FELLOW-CRAFT'S LECTURE, and very few Lodges go ſo far in their Queſtions and Anſwers, excepting the *Iriſh*, who will frequently aſk,—*Why the pillars were ſquare? Why hollow? Why caſtly? Why hewn or ſawed ſtones?*——The reader need only compare the 5th. 6th. 7th. and 8th. Chapters of the 1ſt. Book of *Kings*; and the 2d. 3d. and 4th. of the 2d. Book of *Chronicles*, and he will find all the reaſons ever uſed.

and ſhall give a relation of it in the moſt authentick manner poſſible, tho' the Cuſtom varies greatly in different Lodges.——The drawing on the Floor is more grand, and finely decorated with emblematical figures, for making a Maſter, than the other two degrees. But as the ceremony of making will be underſtood better from the *Maſter's Lecture*, I ſhall give it you in the following Words, as performed in all good Lodges.

THE
Third Degree of MASONRY,
CALLED
The MASTER's DEGREE.

The Maſter's Lecture *.

Maſ. WHERE have you been, Brother?
Anſ. In the Weſt.
Maſ. And where are you going?
Anſ. To the Eaſt.
Maſ. Why do you leave the Weſt and go to the Eaſt?
Anſ. Becauſe the light of the Goſpel was firſt ſhewn in the Eaſt.
Maſ. What are you going to do in the Eaſt, Brother?
Anſ. To look for a Lodge of Maſters.
Maſ. Then I preſume you are a Maſter Maſon?
Anſ. I am ſo taken and accepted amongſt Maſters.

Maſ.

* The Maſter's Lecture is never performed but in a Lodge of Maſter's; no Apprentice or Fellow-Craft can be allowed to be preſent.

Maſ. Where was you paſt Maſter, Brother?
Anſ. In a Lodge of Maſters.
Maſ. In what manner was you prepared to be made a Maſter?
Anſ. My ſhoes were taken off my feet, both my arms and breaſt were naked, and being deprived of all metal, I was led to the door of the Lodge *.
Maſ. How got you admittance, Brother?
Anſ. By three diſtinct knocks.
Maſ. What was ſaid to you from within?
Anſ. Who comes there.
Maſ. Your anſwer, Brother?
Anſ. One who hath juſtly and lawfully ſerved his time as an Entered Apprentice and Fellow-Craft, and who now begs to become more perfect in Maſonry, by being admitted a Maſter.
Maſ. How do you expect to attain it?
Anſ. By virtue of a *Paſs-word*.
Maſ. Will you give me that Paſs-word, Brother?
Anſ. I will, Right Worſhipful.
Maſ. Pray give it me then?
Anſ. TUBAL CAIN †.
Maſ. What was ſaid to you then?
Anſ. Enter, TUBAL CAIN.

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* The difference between the manner of preparing the perſon for the degree of Maſter, and the Entered Apprentice and Fellow-Craft, is this:—That the Entered Apprentice's Left Arm and Left Breaſt is naked, with the Left ſhoe off: and the Fellow-Craft's Right Breaſt is naked, with the Right ſhoe off.

† *Tubal Cain* was the firſt perſon who made uſe of braſs, iron, and other metals, and is ſaid to be the inventor of muſick. His deſcent was from the fifth generation of *Cain*. In Scripture it is ſaid he became famous in working metals, which *Hiram* afterward greatly improved: And in the fourth Chapter of *Genesis* there is a full account of the origin of the family.

Maſ. In what manner was you diſpoſed of?

Anſ. I was led once round the Lodge.

Maſ. Where did you meet with the firſt oppoſition?

Anſ. At the back of the Maſter.

Maſ. What did he demand of you, Brother?

Anſ. The ſame as at the door.

Maſ. How was you diſpoſed of?

Anſ. He ordered me back to the Senior Warden in the Weſt, to receive proper inſtructions.

Maſ. What were the Inſtructions you received from the Senior Warden?

Anſ. He inſtructed me as I ſtood in the Weſt, *Firſt*, To ſhew the Maſter in the Eaſt my due *Guard* or *Sign* of an ENTERED APPRENTICE, and to take one Step upon the Firſt Step of the Right Angle of an oblong Square, with my left Foot forming a Square. *Secondly*, I was taught to take three Steps upon the ſame oblong Square, ſhewing him the *Sign* of a FELLOW-CRAFT. *Thirdly*, I was taught to take three Steps upon the ſame oblong Square, with both my Knees bent bare, my Body upright, my Hand upon the Holy Bible, both the points of the Compaſſes extended to my Right and Left Breaſt, where I took the ſolemn Obligation or Oath of a MASTER MASON.

Maſ. Can you repeat the Obligation you ſpeak of?

Anſ. I'll do my endeavour, Right Worſhipful, craving your aſſiſtance.

Maſ. Pray ſtand up and begin, Brother.

The MASTER'S OATH.

I---*A B.*---of my own free will and accord, and in the preſence of Almighty God, and this Worſhipful Lodge, dedicated to St. *John*, do hereby, and hereon, moſt ſolemnly

and ſincerely ſwear, that I will always hail, conceal, and never reveal, that part of a Maſter Maſon to a Fellow-Craft, no more than I will that of a Fellow-Craft to an Entered Apprentice, or any of them, to the reſt of the world, except it be to a true and lawful Lodge of Maſters, him, or them, whom I ſhall find to be ſuch, after juſt trial and due examination.——I furthermore do ſwear, that I will anſwer all ſigns and ſummonſes ſent to me from a Lodge of Maſters, if within the length of a Cable Tow. I alſo will keep all the ſecrets of my Brethren as my own, that is delivered to me as ſuch, Murder and Treaſon excepted, and that at my own free will: I will not wrong a Brother, or ſee him wrong'd, but give him timely notice of all approaching dangers, as far as my knowledge leads me; I alſo will ſerve a Brother as far as lies in my power, without being detrimental to myſelf or family. ——And I furthermore do promiſe, that I will not have any carnal converſation with a Brother's wife, ſiſter, or daughter; and that I will never diſcover what is done in the Lodge, but will be agreeable to all laws whatſoever.——All this I ſwear, with a firm and ſteady reſolution to perform the ſame, without any heſitation in me whatſoever, under no leſs penalty then to have my body ſever'd in two, the one part carried to the South, and the other to the North; my

bowels

bowels burnt to aſhes to be ſcattered before the four winds, that ſuch a vile wretch as I ſhould be remembered no more amongſt any manner of men, (particularly Maſons) So help me God, and keep me ſtedfaſt in this my Maſter's Obligation.—[*He Kiſſes the Book.*]

Maſ. Thank you, Brother.—Pray what was ſhewn you after you had received this Obligation?
Anſ. One of the Maſter's *Signs*.

[This *Sign* is given by drawing your right Hand acroſs your Belly, which is the Penalty of the Obligation. Then he gives the Maſter the *Grip* of an Apprentice, who ſays, what's this? The perſon anſwers, The *Grip* of an Entered Apprentice.]

Maſ. Has it got a name?
Anſ. It has, Right Worſhipful.
Maſ. Will you give it me?
Anſ. JACHIN.
Maſ. Will you be of or from?
Anſ. From.
Maſ. From what, Brother.
Anſ. From an Entered Apprentice to a Fellow-Craft.
Maſ. Paſs, Brother.

[He puts his Thumb between the firſt and ſecond Joint, which is the *Paſs-Grip*, and you pronounce the *Word* SHIBBOLETH.]

Maſ. What was done to you then, Brother?
Anſ. He took me by the *Grip* of a Fellow-Craft, and ſaid, What is this?
Maſ. Your anſwer, Brother?
Anſ. The *Grip* of a Fellow-Craft.
Maſ. Has it got a name?

Anſ. It has.
Maſ. Will you give it me?
Anſ. BOAZ.
Maſ. What was then ſaid to you?
Anſ. Riſe up, Brother BOAZ.
Maſ. Brother, what followed after?
Anſ. He told me I repreſented one of the greateſt men in the world, *viz.* our Grand Maſter *Hiram*, who was killed juſt at the finiſhing of the Temple; and the manner of his death is thus related:

FIFTEEN Fellow-Crafts, [finding the Temple almoſt finiſhed, and not having received the Maſter's Word, becauſe their time was not come) agreed to extort it from *Hiram* the firſt opportunity, that they might paſs for Maſters in other countries, and receive Maſters wages; but twelve of theſe Crafts recanted, and the other three were reſolved to carry it on; their names were *Jubela*, *Jubelo*, and *Jubelum*, who knew it was always *Hiram*'s cuſtom at high Twelve at noon, when the men were called off to refreſhment, to go into the *Sanctum Sanctorum*, to pay his adoration to the true and living God: Theſe ruffians placed themſelves at the three entrances of the Temple, *viz.* at the Weſt, the South, and Eaſt doors.

AT the North door there was no entrance, becauſe the Sun darted no rays from thence: Thus they waited till he had finiſhed his prayer to the Lord, to extort the Word and Grip as he came out, or his life*; and *Hiram* came to the Eaſt door, and *Jubela* demanded the Maſter's Word; and *Hiram* told him he muſt wait, and time and patience would bring him to it; and that it was

* Some Maſons will inſiſt upon it that it was as he went into the Temple; but give no Reaſon for their Aſſertion.

was not in his power to deliver it alone, except three together, *viz. Solomon*, King of *Iſrael*; *Hiram*, King of *Tyre*; and himſelf. Being diſſatisfied with this anſwer, he ſtruck him a-croſs the throat with a twenty-four inch Gauge: *Hiram Abiff* fled from thence to the South door, where he thought to have made his eſcape; but he was accoſted in the ſame manner by *Jubelo*, to whom he gave the ſame anſwer as the former, and he not being pleaſed with it, gave him a blow with a Square upon his left Breaſt, which made him reel: Having recovered his ſtrength, he ran to the Weſt door, the only way left, as he thought, to make his eſcape; but he was accoſted in the ſame manner by *Jubelum*, to whom he made the ſame reply as to the two former; but he not being ſatisfied therewith, gave him a more violent blow than any of the others, with a Common Gavel, or Setting Maul, upon his head, * which killed him on the ſpot

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* When you come to this part of the ceremony of making a Maſter, it occaſions ſome ſurprize; the Junior Warden ſtrikes you with a twenty-four inch Gauge acroſs your Throat; the Senior Warden follows the blow, by ſtriking you with a Square on the Left Breaſt; and almoſt at the ſame inſtant the Maſter knocks you down with the Gavel. This is the cuſtom in ſeveral Lodges; and it requires no ſmall ſhare of courage, for the blows are frequently ſo ſevere, that the poor candidate falls backward on the floor; and the greater his terror at this uſage, the more the Brethren are elevated. This cuſtom favours too much of barbarity; and many inſtances can be produced, of perſons in this ſituation, who have requeſted on their knees to be ſet at liberty. In other Lodges, at the time of his being ſtruck, the Brethren pull him back, as the blows are not given ſo ſevere as to knock him down. The *French* and Natives of *Switzerland* have a more ſtriking and ſo-

ſpot. After this they carried him out at the Weſt door†, and hid him in a heap of rubbiſh till twelve at night, when they found means to bury him on the ſide of a hill, ſix Foot Eaſt and Weſt, and ſix Foot perpendicular.

Maſ.

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lemn way of repreſenting the death of *Hiram.* When a Brother comes into the Lodge, in order to be raiſed to the degree of Maſter, one of the Members lies flat on his back, with his face disfigured and beſmeared with blood, on the ſpot where the Drawing on the Floor is made. His natural ſurprize and confuſion immediately appears, and one of the Brethren generally addreſſes him to the purport following: *Brother be not frightened; this is the unfortunate remains of a worthy Maſter, that would not deliver the Grip and Word to three Fellow-Crafts, who had no right to it; and from this example we learn our duty, viz. to die before we deliver the Maſter's part of Maſonry to thoſe who have no claim thereto.* On kneeling to receive the Obligation, the ſuppoſed dead Brother lies behind you, and during the time of adminiſtring the Oath, and reading the hiſtory of his death, he gets up and you are laid down in his place. This is the moſt material difference between the *French* and *Engliſh* method of making a Maſter Maſon; and that it is more agreeable to humanity than giving a man a violent blow on the forehead with a Gavel, muſt be obvious to every reader.

† The Maſons differ alſo in this particular, ſome will inſiſt upon it that he was not carried out at the Weſt door, but that the Aſſaſſins took up a ſtone on the ſpot where he was killed; dug a hole; buried him in it; and then carried away the rubbiſh in their aprons.——As it is a matter which at this time cannot be proved, it is not worth while to have any diſputes about it.

Maſ. After you was thus knocked down, what was ſaid to you then?

Anſ. He ſaid I repreſented one of the greateſt men in the world, our Grand Maſter *Hiram*, lying dead.

Maſ. Thank you, Brother.—Pray go on?

Anſ. As I lay on my back, the Maſter informed me how *Hiram* was found; and by what means the three Ruffians were diſcoved, as follows:

OUR Maſter *Hiram* not coming to view the workmen as uſual. King *Solomon* cauſed ſtrict enquiry to be made; but this proving ineffectual, Crafts who had recanted, hearing the report, went to *Solomon* with white Aprons and Gloves, as emblems of their innocence, and informed him of every thing relative to the affair, as far as they knew; and offered their aſſiſtance in order to diſcover the three Fellow-Crafts, who had diſappeared. They ſeparated themſelves into four parties; three went Eaſt, three Weſt, three North, and three South, in queſt of the murderers. One of the twelve travelling on the Sea-ſide, near *Joppa*, being fatigued, ſat down to refreſh himſelf; but was ſoon alarmed by the following hideous exclamations from the cliff of a rock: *Oh! that my Throat had been cut acroſs, my Tongue torn out by the root, and buried in the ſands of the Sea at low water mark, a cable's length from the ſhore, where the tide ebbs and flows twice in twenty-four hours, ere I had conſented to the death of our Grand Maſter* Hiram!—*Oh!* (ſays another) *that my Heart had been torn from under my naked Left Breaſt, and given a prey to the vultures of the air, rather than I had been concerned in the death of ſo good a Maſter! But* (ſays a third) *I ſtruck him harder than you both; 'twas I that killed him. Oh! that my Body had been ſevered in two, and ſcattered to the South and North; my Bowels burnt to aſhes in the South, and ſcattered between the four winds of the earth, ere I had been the cauſe of the death of our good Maſter* Hiram. The Fellow-Craft hearing this, went in queſt of his two aſſociates; and they entered the cliff of the rock, took

took and bound them fast, and brought them to King *Solomon*, before whom they confessed their guilt, and begged to die. The sentence passed on them was the same as they expressed in their exclamation in the cliff, *Jubela*'s Throat was cut across; *Jubelo*'s Heart was torn from under his Left Breast; and *Jubelum*'s Body was severed in two, and scattered in the South and North.

AFTER their execution, King *Solomon* sent the twelve Crafts to raise their Master *Hiram*, in order that he might be interred in the *Sanctum Sanctorum*. And *Solomon* told them, that if they could not find a KEY-WORD in him, or about him, it was lost; for there were but three in the world that knew it, and it never could be delivered without the three were together; therefore, as one was dead, it was lost. But the first *Sign* and *Word* that was made and spoke at his raising, should be his ever after. The twelve Crafts went and cleared the rubbish, and found their Master in a mangled condition, having lain fifteen days; upon which they lifted up their hands above their heads in astonishment, and said, *O Lord my God!* This being the first *Word* and *Sign*, King *Solomon* adopted it as the grand *Sign* of a MASTER-MASON, and it is used at this Day in all the Lodges of Masters.

Mas. Brother, when *Hiram* was thus found dead, how was he raised?

Ans. By the *Five points of Fellowship.*

Mas. What are the Five points of Fellowship?

Ans. He was taken by the Entered Apprentice's *Grip*, and the skin slip'd off. Then he was taken by the Fellow-Craft's *Grip*, which also slip'd off: And lastly, by the Master's *Grip* *. *Mas.*

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* The Master's *Grip* is thus perform'd: You take a Brother with the four finger nails of your right hand, and

Maſ. Brother, it appears you could not have been raiſed but by the Five Points of Fellowſhip.——pray explain them?

Anſ. Hand in hand ſignifies, that I will always put forth my hand to ſerve a Brother as far as in my power lies.——Foot to foot, that I never will be afraid to go a foot out of my way to ſerve a Brother.——Knee to knee, that when I pray, I ſhould never forget my Brother's welfare.——Breaſt to breaſt, to ſhow I will keep my Brother's ſecrets as my own.——The left hand ſupporting the back, that I will always ſupport a Brother as far as I can, without being detrimental to my own family.

Maſ. Thank you, Brother.——But why was you deprived of all metal?

Anſ. Becauſe there was neither Ax, Hammer, or ſound of any metal tool heard in the building the Temple of *Solomon*.

Maſ. Why ſo, Brother?

Anſ. Becauſe it ſhould not be polluted.

Maſ. How is it poſſible, Brother, that ſuch a large building ſhould be carried on, without the uſe or ſound of ſome metal tool?

Anſ.

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and preſs cloſe into the inner part of the wriſt of his right hand with all your ſtrength; your right foot to his right foot, and his right knee to your right knee; the right breaſt to that of your Brother, and your left hand ſupporting his back.——In this poſition you whiſper in his ear MAHHABONE, (in the modern Lodges it is MACBENACH) which is the Maſter's grand MASON-WORD, and ſignifies *Rotten to the Bone*; it is held as ſacred amongſt the beſt of ancient Maſons, and they are very cautious in ſpeaking it.

Anſ. It was prepared in the foreſt of *Lebanon*, and brought down upon proper carriages, and ſet up with wooden mauls made on purpoſe for the occaſion.

Maſ. Why was both your ſhoes taken from off your feet?

Anſ. Becauſe the place I ſtood on when I was made a Maſon was holy ground.

Maſ. What ſupports our Lodge?

Anſ. Three pillars.

Maſ. Pray what are their names, Brother?

Anſ. Wiſdom, Strength, and Beauty.

Maſ. Who do they repreſent;

Anſ. Three Grand Maſters; *Solomon* King of *Iſrael*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, who was killed by the three Fellow-Crafts.

Maſ. Were theſe three Grand Maſters concerned in the building of *Solomon*'s Temple?

Anſ. They were.

Maſ. What was their buſineſs?

Anſ. *Solomon* found proviſions and money to pay the workmen; *Hiram*, King of *Tyre*, provided materials for the building; and *Hiram Abiff*, performed, or ſuperintended the work.

[*End of the Maſter's Lecture.*]

THIS concludes the Maſter's part, and contains more than one Lodge in ten makes uſe of; though in others they pretend to aſk other queſtions, no way relative to Maſonry.

THE

The FORM obſerved at the

INSTALMENT of a MASTER,

AND

CONSTITUTING a LODGE.

According to Ancient Cuſtom.

THE Grand Maſter ſhould be preſent at the conſecrating a new Lodge, with his Deputy, Wardens, viz. but it is more common now to do it by his Deputy. Though if the Deputy is abſent, the Grand Wardens may perform the ceremony.

THE qualifications for a Maſter in this office are, *1ſt*, That he muſt be regularly and lawfully raiſed: *2dly*, He ought to be a man of a good character, and in his private conduct: *3dly*, He muſt be well verſed in the laws and conſtitutions of the Order, and ought to be temperate, cool, and quite perfect in going thro' the before-mentioned Lectures, as all the queſtions are put by him, and he is often obliged to aſſiſt the Brethren in making the proper anſwers; for every Maſon ſitting round the table anſwers in his turn, in the ſame manner as boys at church ſaying the Catechiſm. This is termed *Working*. For inſtance, ſuppoſe a Brother meets

meets another, and asks him if he was at his Lodge last night? he says, Yes. Well, replies the other, *Did you work?* that is, did you go through the several questions and answers in any of the Lectures?——If any Member cannot, or does not chuse *to work*, when the question is put, and it comes to his turn, he gets up, and clapping his hand on his breast, addresses himself to the Master, and begs to be excused; then the left hand man answers in his room.—But to proceed:

THE Lodge being opened, the new Master and Wardens being among the Fellow-Crafts, the Grand Master asks his Deputy, if he has examined them, and whether he finds them duly instructed in the mysteries of the Order, and on the Deputy's answering in the affirmative, the Candidate is taken from among his Fellows, and presented to the Grand Master by the Deputy, who says, *Right Worshipful Grand Master, the Brethren attending here, desire to be formed into a regular Lodge; and accordingly I present this worthy Brother [mentioning his name] to be installed their Master, as I have good reason to believe him to be true and trusty, and that he will be an honour to the Fraternity.*

THE Candidate is then placed on the Grand Master's left hand, and having had the unanimous consent of all the Brethren, the Grand Master says.

I constitute and form these good Brethren into a new and regular Lodge, and appoint you [mentioning his Christian and Sirname] Master of it, not in the least doubting of your capacity and care to preserve the credit and character of your Lodge.

THEN the Deputy gives him the charges and orders belonging to a Master, and asks him if he will submit to the said charges, as all Masters have done before him.

him, he anſwers, *I will, by your help*; he then takes the following Oath, which is given to every new Maſter annually, on their knees.

The New Maſters OATH.

I—*G. F.*—of my own free Will and Conſent, in the Preſence of Almighty God and this Right Worſhipful Lodge, dedicated to St. *John*, do moſt ſolemnly and ſincerely ſwear, that I will not deliver the Word and Grip belonging to the Chair, whilſt I am Maſter, or at any time hereafter, except it be to a Maſter in the Chair, or a paſt Maſter, him or them whom I ſhall find to be ſuch after due trial and examination.—I alſo ſwear, that I will act as Maſter of this Lodge till next St. *John*'s day, and fill the Chair every Lodge Night, if I am within the length of my Cable Tow.—I likewiſe further promiſe, that I will not wrong this Lodge, but act in every reſpect for the good of Maſonry, by behaving myſelf agreeable to the reſt of the Brethren; and maintaining good order and regularity in this Lodge, as far as lies in my power. All this I ſwear, with a firm and ſtedfaſt reſolution to perform the ſame, under no leſs than the four following penalties, my Throat cut acroſs, my Tongue torn out, my Heart torn from my Left-Breaſt, and my Body ſever'd in two. So help me God, and aſſiſt me in this my Obligation belonging to the Chair. [*Kiſſes the Book.*]

AFTER the Oath is repeated, the paſt Maſter raiſes him up, and takes off the Jewel and Ribbon from his own Neck, and puts it on the new Maſter, taking him at the ſame Time by the Maſter's Grip, and whiſpering in his Ear the Word CHIBBELUM *; after which he ſlips his Hand from the Maſter's Grip to the Elbow, and preſſes his Nails in, as is done in the Grip of the Maſter under the Wriſt.

THIS being done, he is preſented with his Warrants, the Book of Conſtitutions, the Lodge-Book, and the Inſtruments of his Office.

THE new Maſter then nominates his Junior Warden, and he is alſo preſented to the Junior Grand Warden, and receives his Charges, the Enſigns of his Office, and is inſtalled.

WHEN this is done, the Grand Maſter congratulates the Brethren of the new Lodge, and gives them joy of their Maſter and Wardens, recommending harmony, and hoping they will uſe their utmoſt endeavours in the cultivation of the Royal Art, and the ſocial Virtues. Then the Grand Secretary, or whoever is ordered by the Grand Maſter, proclaims the Lodge duly conſtituted, and gives them the number of the Lodge, and orders it to be regiſtered in the Grand Lodge Book, and to notify the ſame to all the other Lodges. As ſoon as they

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* CHIBBELUM ſignifies a worthy Maſon. The Origin of the Words and Signs among Free-Maſons was on this Account. *Hiram*, the chief Architect of the Temple, had ſo great a Number of Workmen to pay that he could not poſſibly know them all; he therefore gave each Degree or Claſs a particular Sign and Word by which he could diſtinguiſh them more readily, in order to pay them their different Salaries.

they have received and returned the uſual demonſtrations of ſatisfaction and joy on the above account, the Grand Maſter orders the Senior Grand Warden to cloſe the Lodge.

HAVING now gone through the ſeveral Degrees and Lectures belonging to the Entered Apprentice, Fellow-Craft, Maſter, and the Manner of Inſtalment, I ſhall cloſe the work with a few general Directions for ~~the~~ the reader's benefit, dividing them under rhe following Heads.

Deſcription of the CLAPS belonging to each Degree of Maſonry.

AT the beginning of the ſeveral Degrees of Maſonry, in the courſe of this Book, I have given the SIGN, WORD, PASS-WORD, and GRIP, belonging to each; and the following is the manner of giving the CLAPS, *viz.*

The MASTER'S CLAP.

HOLD both your hands over your head, and then ſtrike them upon your apron; both feet muſt keep time upon the floor, ſhaking the floor, by ſtamping with your feet as much as poſſible.——There are two reaſons for this ſign. 1ſt. When the Crafts ſaw their Grand Maſter *Hiram* lie dead, they lifted up both their hands in great ſurprize, and exclaimed, *O Lord my God!* 2d. When *Solomon* dedicated the Temple to the Lord, he ſtood up, and lifting both his hands over his head, ſaid, *O Lord my God, great art Thou above all Gods; for this hour will I adore thy name.*

The FELLOW-CRAFT'S CLAP.

FORM the Sign of the Craft, by holding the left hand quite ſquare and upright; and clap your right and left hands together; ſtrike your left breaſt with the right hand, and then give a clap with the ſame hand on your apron, keeping due time with your right foot.

ENTERED Apprentices have no Clap belonging to their degree.

The Manner of DRINKING among MASONS in a LODGE.

EVERY Member is at liberty to chuſe his own liquor, and he may even drink as often as he pleaſes, provided when a publick health or toaſt is given, that he joins the company. At different parts of the evening, when the Maſter chuſes to propoſe a toaſt, he fills his glaſs, and deſires the Senior and Junior Wardens to ſee the ſame is done at their reſpective parts of the table; then the Maſter gets up, and ſays, *Brethren, are you all charg'd?* The Senior and Junior Wardens anſwer, *We are all charged in the South and Weſt, Right Worſhipful.* Then all ſtanding up, they toſs their glaſſes off, obſerving the motion of the Maſter; and if the health or toaſt was propoſed with Three Times Three, they throw their right hand with the empty glaſſes quite from their breaſts, and draw them three times acroſs their throat; then at three motions they are put on the table again, all at once, and raiſing their hands as high as their breaſt, gives nine claps againſt each other, ſtopping a moment at every third, and finiſhing ſometimes with an huzza.

A Free Maſon may be known in any company by a brother, without a ſtranger's being privy to it: and likewiſe what degree he belongs to, as follows *viz.*

If he takes his glaſs or pot, and draws it acroſs his throat, before or after he drinks, he is an Entered Apprentice.——See the penalty of his Obligation for it.

By drawing the glaſs acroſs his left breaſt, and touching it, proves him a Fellow-Craft.——See the penalty of his Obligation.

If he draws it acroſs his belly, he is a Maſter.—See likewiſe the penalty of his Obligation.

TOASTS

Toaſts uſed by MASONS.

TO the King and the Craft, as Maſter Maſons.
To all the Kings, Princes, and Potentates that ever propagated the Royal Art.
To all the Fraternity round the Globe.
To the Right Worſhipful the Grand Maſter.
To all the Noble Lords, and Right Worſhipful Brethren, that have been Grand Maſters.
To all well-diſpoſed charitable Maſons.
To the Worſhipful Grand Wardens.
To the perpetual Honour of Free-Maſons.
To the Maſter and Wardens of all Regular Lodges.
To all true and faithful Brethren round the Globe.
To all the freeborn Sons of the Ancient and Honourable Craft.
To the Memory of him who firſt planted a Vine.
To Maſons and to Maſons Bairns.
And Women with both Wit and Charms,
That love to lie in Maſons Arms.
To the Memory of *Vitruvius*, *Angelo*, *Wren*, and other noble Artiſts.
To the ancient Sons of Peace.
To all upright and pure Maſons.
Proſperity to the moſt ancient and honourable Craft.
To the Secret and Silent.
To all Maſons who walk the Line.
To the King, good Health,
And the Nation's Wealth.
To him that did the Temple rear.

To

To all ſocial Free-Maſons.
To each true and faithful Heart. }
That ſtill preſerve the ſecret Art. }
To all thoſe that live within Compaſs and Spuare.
To the innocent and faithful Crafts.
To all true Maſons and upright, }
Who ſaw the Eaſt where roſe the Light. }
To all ancient Maſons, whereſoever diſperſed, or oppreſſed, round the Globe.
To each charming Fair, and faithful ſhe, }
That loves the Craft of Maſonry. }
To each faithful Brother both ancient and young. }
Who governs his paſſion, and bridles his Tongue. }
To *Salem*'s Sons, &c, &c. &c.

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SONGS

SONGS

Uſed by FREE-MASONS in all good LODGES.

The Entered Apprentice's SONG.

By the late Mr. *Matthew Birkhead*,

To be ſung at the End of the Entered Apprentice's Lecture, with the Maſter's Leave.

COME let us prepare,
We *Brothers* that are
Aſſembled on merry Occaſion;
Let's drink, laugh, and ſing;
Our Wine has a Spring;
Here's a Health to an *Accepted Maſon*.

Chorus.

The World is in Pain
Our *Secrets* to gain,
And ſtill let them wonder and gaze on:

They

They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Maſon.*
Chorus.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why ſo many *Great Men* of the Nation
Should *Aprons* put on,
To make themſelves one
With a *Free* and an *Accepted Maſon.*
Chorus.

Great *Kings*, *Dukes* and *Lords*,
Have laid by their Swords,
Our *Myſt'ry* to put a good Grace on,
And ne'er been aſham'd
To hear themſelves nam'd
With a *Free* and an *Accepted Maſon.*
Chorus.

Antiquity's Pride
We have on our Side,
And it maketh Men juſt in their Station:
There's nought but what's good
To be underſtood
By a *Free* and an *Accepted Maſon.*
Chorus.

Then join *Hand* in *Hand*,
T'each other firm ſtand,
Let

Let's be merry, and put a bright Face on:
What mortal can boaſt
So *Noble a Toaſt*,
As a *Free* and an *Accepted Maſon*.

Chorus.

The following Verſe is generally ſung between the Fifth and Sixth Verſes.

We're true and ſincere,
And juſt to the *Fair*,
Who will truſt us on ev'ry Occaſion:
No Mortal can more
The *Ladies* adore,
Than a *Free* and an *Accepted Maſon*.

Chorus.

THE

Fellow-Craft's SONG.

By CHARLES DELAFAYE, Eſq;

To be ſung at the End of the Fellow-Craft's Lecture.

HAIL MASONRY! thou *Craft* divine!
Glory of Earth from Heav'n reveal'd;
Which

Which doſt with Jewels precious ſhine,
From all but *Maſons* Eyes conceal'd.

CHORUS.

Thy Praiſes due who can rehearſe
In nervous Proſe or flowing Verſe?

As Men from Brutes diſtinguiſh'd are,
A *Maſon* other Men excels;
For what's in Knowledge choice and rare
But in his Breaſt ſecurely dwells?

CHORUS.

His ſilent Breaſt and faithful Heart,
Preſerve the Secrets *of the* Art.

From ſcorching Heat, and piercing Cold;
From Beaſts whoſe roar the Foreſt rends;
From the Aſſaults of Warriors bold
The *Maſons* Art Mankind defends.

CHORUS.

Be to this Art *due Honour paid,*
From which Mankind receives ſuch Aid.

Enſigns of State, that feed our Pride,
Diſtinctions troubleſome and vain?
By *Maſons* true are laid aſide:
Arts free born *Sons* ſuch Toys diſdain.

CHORUS

CHORUS.

Ennobled by the Name *they bear,*
Diſtinguiſh'd by the Badge ‡ *they wear.*

Sweet Fellowſhip, from Envy free,
Friendly Converſe of Brotherhood,
The *Lodge*'s laſting Cement be!
Which has for ages firmly ſtood.

CHORUS.

A Lodge, *thus built for Ages paſt,*
Has laſted, and will ever laſt.

Then in our Song be Juſtice done
To thoſe who have enrich'd the *Art,*
From *Jabel* down to *Burlington* †,
And let each Brother bear a Part.

CHORUS.

Let noble Maſons *Healths go round;*
Their Praiſe in lofty Lodge *reſound.*

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‡ Here the whole Lodge ſtrikes their right Hands all at once on their Aprons, keeping true time.

† Lord Burlington formerly was Grand Maſter, at preſent Lord Blaney fills the ſtation; and they make uſe of his name accordingly.

The MASTER's SONG.

THUS mighty *Eaſtern Kings*, and ſome
Of *Abram*'s Race and Monarchs good,
Of *Egypt*, *Syria*, *Greece*, and *Rome*,
True *Architecture* underſtood;
No wonder then if *Maſons* join,
To celebrate thoſe *Maſon-Kings*,
With ſolemn Note and flowing Wine,
Whilſt every *Brother* jointly ſings.

CHORUS.

Who can unfold the Royal Art?
Or ſing its Secrets *in a Song?*
They're ſafely kept in Maſon's Heart,
And to the Ancient Lodge *belong.*

The WARDEN's SONG.
Or, HISTORY of MASONRY.

By Dr. ANDERSON.

To be ſung at the *Quarterly Communication.*

WHENE'ER we are alone,
And ev'ry ſtranger gone,

In

In Summer, Autumn, Winter, Spring,
Begin to play, begin to ſing,
The *Mighty Genius* of the *lofty Lodge*,
In ev'ry Age
That did engage,
And well inſpir'd the Prince, the Prieſt, the Judge
The Noble and the Wiſe to join
In rearing Maſons *Grand Deſign*.

The *Grand Deſign* to rear,
Was ever Maſons Care,
From *Adam* down, before the Flood,
Whoſe *Art* old *Noah* underſtood,
And did impart to *Japhet*, *Shem* and *Ham*,
Who taught their Race
To build apace
Proud *Babel*'s Town and Tow'r, until it came
To be admir'd too much, and then
Diſperſed were the Sons of Men.

But tho' their Tongues confus'd
In diſtant Climes they us'd,
They brought from *Shinah* Orders good,
To rear the *Art* they underſtood:
Therefore ſing firſt the Princes of the Iſles;
Next *Belus* Great,
Who fixt his Seat
In old *Aſſyria*, building ſtately *Piles*;
And *Mitzraim*'s Pyramids among
The other Subjects of our Song.

And *Shem*, who did inſtill
The uſeful wond'rous Skill
Into the Minds of Nations great;
And *Abram* next who did relate
Th' *Aſſyrian* Learning to his Sons, that when
In *Egypt*'s Land,
By *Pharaoh*'s Hand,
Were roughly taught to be moſt ſkilful Men;
'Till their Grand-Maſter *Moſes* roſe,
And then deliver'd from their Foes.

But who can ſing his Praiſe,
Who did the Tent upraiſe?
Then ſing his Workmen true as Steel,
Aholiah and *Bezaleel*;
Sing *Tyre* and *Sidon*, and *Phenecians* old,
But *Sampſon's* Blot
Is ne'er forgot:
He blabb'd his *Secrets* to his Wife, that ſold
Her Huſband, who at laſt pull'd down
The Houſe on all in *Gaza* Town.

But *Solomon* the King
With ſolemn Note we ſing,
Who rear'd at length the *Grand Deſign*,
By Wealth, and Pow'r, and Art divine;
Helpt by the learned *Hiram Tyrian* Prince,
By *Craftſmen* good,
That underſtood
Wiſe *Hiram Abiff's* charming Influence:

He

He aided *Jewiſh* Maſters bright,
Whoſe curious Works none can recite.

Theſe glorious *Maſon Kings*,
Each thankful Brother ſings,
Who to its Zenith rais'd the *Art*,
And to all Nations did impart
The uſeful Skill: For from the *Temple* fine
To ev'ry Land,
And foreign Strand, [*Deſign*
The *Craftſman* march'd, and taught the *Grand*
Of which the Kings, with mighty Peers,
And learned Men were Overſeers.

Diana's Temple next,
In *Leſſer Aſia* fixt;
And *Babylon*'s proud Walls, the Seat
Of *Nebuchadnezzar* the Great;
The Tomb of *Mauſolus* the *Carian King*;
With many a Pile
Of lofty Stile
In *Africa* and *Greater Aſia*, ſing,
In *Greece*, in *Sicily*, and *Rome*,
That had thoſe Nations overcome.

Then ſing *Auguſtus* too,
The Gene'ral Maſter true,
Who by *Vitruvius* did refine
And ſpread the Maſons *Grand Deſign*,

Thro'

Thro' *North* and *West*; till ancient *Britons*
The *Royal Art* [choſe,
In ev'ry Part,
And *Roman* Architecture could diſcloſe;
Until the *Saxons* warlike Rage,
Deſtroy'd the Skill of many an Age.

At length the *Gothic Style*
Prevail'd in *Britain*'s Iſle,
When Maſon's *Grand Deſign* reviv'd,
And in their well-form'd *Lodges* thriv'd,
Tho' not as formerly in *Roman* Days;
Yet ſing the *Fanes*
Of *Saxons*, *Danes*,
Of *Scotch*, *Welſh*, *Iriſh*; but ſing firſt the Praiſe
Of *Athelſtan* and *Edwin* Prince,
Our Maſter of great Influence.

And eke the *Norman* Kings
The *Britiſh* Maſons ſings;
Till *Roman* Style revived there,
And *Britiſh* Crowns united were
In learned *James*, a Maſon King, who rais'd
Fine Heaps of Stones
By *Inigo Jones*,
That rivall'd wiſe *Palladio*, juſtly prais'd
In *Italy* and *Britain* too,
For Architecture firm and true.

And thence in ev'ry Reign
Did *Maſonry* obtain,

With

With Kings, the Noble and the Wiſe,
Whoſe Fame reſounding to the Skies,
Excites the preſent Age in *Lodge* to join,
And Aprons wear
With Skill and Care,
To raiſe the Maſons ancient *Grand Deſign*,
And to revive the *Auguſtan Style*
In many an Artful glorious Pile.

From henceforth ever ſing
The *Craftſman* and the King,
With Poetry and Muſick ſweet,
Reſound their Harmony compleat;
And with *Geometry* in ſkilful Hand,
Due Homage pay,
Without delay,
To *Blaney*, noble Lord, our Maſter Grand;
He rules the *Free-born Sons of Art*,
By Love and Friendſhip, Hand and Heart.

CHORUS.

Who can rehearſe the Praiſe,
In ſoft Poetic Lays,
Or ſolid Proſe, of *Maſons* true,
Whoſe *Art* tranſcends the common View?
Their *ſecrets* ne'er to *ſtrangers* yet expos'd,
Preſerv'd ſhall be
By *Maſons Free*,
And only to the *ancient Lodge* diſclos'd;
Becauſe they're kept in *Maſon's Heart*,
By Brethren of the *Royal Art*.

A New SONG *by Brother* OATES.

'TIS Maſonry unites Mankind,
To generous actions forms the Soul;
So ſtrict in Union, we're conjoin'd,
One Spirit animates the Whole.

CHORUS.

Then let Mankind our Deeds approve,
Since Union, Harmony, and Love,
Shall waft us to the Realms-above.

Where e'er aſpiring Domes ariſe,
Wherever ſacred Altars ſtand;
Thoſe Altars blaze up to the Skies,
Thoſe Domes proclaim the *Maſon's* Hand.
Then let, &c.

The Stone unſhap'd, as Lumber lies,
'Till *Maſon's* Art its Form refines;
So Paſſions do our Souls diſguiſe,
'Till ſocial Virtue calms our Minds.
Then let, &c.

Let Wretches at our Manhood rail,
But thoſe who once our Judgment prove,
Will

Will own that we who build ſo well,
With equal Energy can love
Then let, &c.

Tho' ſtill our chief Concern and Care,
Be to deſerve a Brother's Name;
For ever mindful of the Fair,
Their choiceſt Favours ſtill we claim.
Then let, &c.

From us pale Diſcord long is fled,
With all her Train of Mortal Spite,
Nor in our Lodge dares ſhew her Head,
Sunk in the Gloom of endleſs Night.
Then let, &c.

My Brethren charge your Glaſſes high,
To our Grand Maſter's noble Name,
Our Shouts ſhall beat the vaulted Sky,
And every Tongue his Praiſe proclaim.
Then let, &c.

Here the Grand Maſter's Health is to be drank.

A SONG *by Brother* OATES

BY *Maſon's* Art the aſpiring Dome
In various Columns ſhall ariſe;

All

All Climates are their native Home,
Their Godlike Actions reach the Skies.
Heroes and Kings revere their Name,
While Poets ſing their laſting Fame.
Great, noble, generous, good, and brave,
Are Titles they moſt juſtly claim;
Their Deeds ſhall live beyond the Grave,
Which ſome unborn ſhall loud proclaim.
Time ſhall their glorious Acts inroll,
While Love and Friendſhip charm the
Soul.

SONG, *by a Brother.*

LET MASONRY be now my Theme,
Throughout the Globe to ſpread its Fame
And eternize each worthy *Brother's* Name;
Your Praiſe ſhall to the Skies reſound,
In laſting Happineſs abound,
And with ſweet Union all your Deeds, you
Deeds be crown'd.

CHORUS.

Sing then, my Muſe, to Maſons *Glory,*
Your Names are ſo rever'd in Story,
That all th' admiring World do now adore ye.

Let Harmony Divine inſpire
Your Souls with Love and gen'rous Fire,

To copy well wiſe *Solomon* your Sire:
Knowledge ſublime ſhall fill each Heart
The Rules of *Geometry* t'impart,
Whilſt Wiſdom, Strength and Beauty crown
the Glorious *Art*. *Sing, &c.*

Let noble *Blaney*'s Health go round,
In ſwelling Cups, all Care be drown'd,
And Hearts united 'mongſt the *Craft* be found:
May everlaſting Scenes of Joy
His peaceful Hours of Bliſs employ,
Which Time's all conqu'ring Hand ſhall ne'er,
ſhall ne'er deſtroy. *Sing, &c.*

My *Brethren*, thus all Cares reſign
Your Hearts let glow with Thoughts Divine,
And Veneration ſhow to *Solomon*'s Shrine.
Our Annual Tribute thus we'll pay,
That late Poſterity ſhall ſay,
We've crown'd with Joy this glorious, happy,
happy Day. *Sing, &c.*

SONG, *by a Brother*; Tune, *Greedy Midas.*

WITH Harmony and flowing Wine,
My Brethren all come with me join;
To

To celebrate this happy Day,
And to our Maſter Homage pay.

Hail! happy, happy, ſacred Place,
Where Friendſhip ſmiles in ev'ry Face,
And Royal Art doth fill the Chair,
Adorned with his Noble Square.

Next ſings my Muſe our Wardens Praiſe
With Chorus loud in tuneful Lays;
Oh! may theſe Columns ne'er decay,
Until the World diſſolves away.

My Brethren all come join with me,
To ſing the Praiſe of *Maſonry*;
The Noble, Faithful, and the Brave,
Whoſe Arts ſhall live beyond the Grave.

Let Envy hide her ſhameful Face,
Before us ancient Sons of Peace;
Whoſe golden Precepts ſti'l remain,
Free from Envy, Pride, or Stain.

SOLOMON'S TEMPLE.

AN

ORATORIO.

As it was performed at the Philharmonic-Room in *Fiſhamble-ſtreet*, *Dublin*, for the Benefit of Sick and Diſtreſſed Free-Maſons.

The Words by Mr. JAMES EYRE WEEKS.

The MUSICK compoſed by Mr. RICHARD BROADWAY, Organiſt of St. PATRICK's Cathedral.

DRAMATIS PERSONÆ.

SOLOMON, the Grand Maſter.
HIGH PRIEST.
HIRAM, the Workman.
URIEL, Angel of the Sun.
SHEBA, Queen of the South.
CHORUS of Prieſts and Nobles.

SOLOMON.

RECITATIVE.

CONven'd we're met---Chief Oracle of Heav'n,
To whom the ſacred Myſteries are giv'n,
We're met to bid a Splendid Fabrick riſe,
Worthy the Mighty Ruler of the Skies.

HIGH PRIEST.

And lo! where Uriel, Angel of the Sun,
Arrives, to ſee the Mighty Buſineſs done.

AIR.

Behold he comes upon the Wings of Light,
And with his Sunny Veſtment chears the Sight.

URIEL.

RECITATIVE.

The Lord Supreme, Grand Maſter of the Skies!
Who bid Creation from a Chaos riſe,
The rules of Architecture firſt ingrav'd,
On Adam's Heart.

CHORUS of Prieſts and Nobles.

To Heaven's high Architect all praiſe,
All Gratitude be giv'n,
Who deign'd the Human Soul to raiſe,
By Secrets ſprung from Heav'n.

SOLOMON.

RECITATIVE.

Adam, well vers'd in Arts,
Gave to his Sons the Plumb and Line;
By Maſonry ſage Tubal Cain,
To the deep Organ tun'd the Strain.

AIR.

And while he ſwell'd the melting Note,
On High the Silver Concords float.

HIGH PRIEST.

RECITATIVE, accompany'd.

Upon the Surface of the Waves,
(When God a mighty Deluge pours)
Noah a choſen Remnant ſaves,
And lay'd the Ark's ſtupendous Floors.

URIE

URIEL.

AIR.

Hark from on High the Maſon Word!
" David my Servant ſhall not build
" A Lodge for Heaven's all Sov'reign Lord;
" Since Blood and War have ſtain'd his Shield:
" That for our Deputy, his Son,
" We have reſerv'd---Prince Solomon. *Da Capo.*

CHORUS of Prieſts and Nobles.

Sound Great JEHOVA's Praiſe!
Who bid Young Solomon the Temple raiſe.

SOLOMON.

RECITATIVE.

So Grand a Structure ſhall we raiſe,
That Men ſhall wonder! Angels gaze?
By Art Divine it ſhall be rear'd,
Nor ſhall the Hammers Noiſe be heard.

CHORUS.

Sound Great JEHOVA's Praiſe!
Who bid King Solomon the Temple raiſe.

URIEL.

RECITATIVE.

To plan the Mighty Dome,
HIRAM, the Maſter Maſon's come.

AIR, by URIEL,

We know thee by thy Apron white,
An Architect to be.
We know thee by thy Trowel bright,
Well ſkill'd in Maſonry.
We know thee by thy Jewel's Blaze,
Thy manly Walk and Air.
Inſtructed, thou the Lodge ſhalt raiſe,
Let all for Work prepare.

HIRAM.

AIR.

Not like Babel's haughty Building,
Shall our greater Lodge be fram'd,

That to hideous Jargon yielding,
Juſtly was a Babel nam'd.
There Confuſion, all o'er bearing,
Neither Sign, nor Word they knew,
(We our Work with Order ſquaring)
Each Proportion ſhall be true,

SOLOMON.

RECITATIVE.

Cedars, which ſince Creation grew,
Fall of themſelves to grace the Dome;
All Lebanon, as if ſhe knew,
The great Occaſion,---lo, is come!

URIEL.

AIR.

Behold, my Brethren of the Sky,
The Work begins---worthy an Angel's Eye.

CHORUS of Prieſts and Nobles.

Be preſent all ye heavenly Hoſt,
The Work begins---The Lord defrays the Coſt

ACT II.

MESSENGER.

RECITATIVE.

BEHOLD, attended by a num'rous Train,
Queen of the South, fair Sheba, greets thy Reign
In Admiration of thy Wiſeom ſhe
Comes to preſent the bended Knee.

SOLOMON to HIRAM.

RECITATIVE.

Receive her with a fair Salute,
Such as with Majeſty may ſuit.

HIRAM.

AIR.

When Allegiance bids obey,
We with Pleaſure own its Sway.

Enter

Enter SHEBA *attended.*

Obedient to ſuperior Greatneſs, ſee,
Our Scepter hails thy mightier Majeſty.

SHEBA.

AIR.

Thus PHEBE, Queen of Shade and Night,
Owning the Sun's ſuperior Rays,
With feebler Glory, leſſer Light,
Attends the Triumph of his Blaze.
Oh, all excelling Prince, receive
The Tribute due to ſuch a King!
Not the Gift, but Will, believe!
Take the Heart, not what we bring. *D. C.*

SOLOMON.

RECITATIVE.

Let Meaſures ſoftly ſweet
Illuſtrious SHEBA's Preſence greet.

SOLOMON.

AIR.

Tune the Lute and ſtring the Lyre,
Equal to the Fair we ſing;
Who can ſee and not admire
SHEBA, Conſort for a King?
Enlivening Wit and Beauty join,
Melting Senſe and graceful Air,
Here united Powers combine
To make her brighteſt of the Fair. *D. C.*

SOLOMON.

RECITATIVE.

Hiram, our Brother and our Friend,
Do thou th Queen with me attend.

SCENE II. *A View of the Temple.*

HIGH PRIEST.

RECITATIVE.

Sacred to Heaven behold the Dome appears,
, what auguſt Solemnity it wears;
Angels themſelves have deign'd to deck the Frame,
And beauteous SHEBA ſhall report its Fame.

AIR.

When the Queen of the South ſhall return
To the Climes which acknowledge her Sway,
Where the Sun's warmer Beams fiercely burn,
The Princeſs with Tranſport ſhall ſay,
Well worthy my Journey, I've ſeen
A Monarch both graceful and wiſe,
Deſerving the Love of a Queen;
And a Temple well worthy the Skies. *D. C.*

CHORUS.

Open ye Gates, receive a Queen, who ſhares
With equal Senſe your Happineſs and Cares.

HIRAM.

RECITATIVE.

Of Riches much, but more of Wiſdom ſee,
Proportion'd Workmanſhip and Maſonry.

HIRAM.

AIR.

Oh charming SHEBA, there behold,
What maſſy Stores of burniſh'd Gold,
Yet richer is our Art:
Not all the orient Gems, that ſhine,
Nor Treaſures of rich Ophir's Mine
Excel the Maſon's Heart,
True to the Fair, he honours more,
Than glitt'ring Gems or brighteſt Ore,
The plighted Pledge of Love;
To ev'ry Tie of Honour bound,
In Love and Friendſhip conſtant found,
And favour'd from Above.

SOLOMON and SHEBA.

DUET.

SHEBA. { One Gem beyond the reſt I ſee,
And charming *Solomon* is he.

SOLOMON. { One Gem beyond the reſt I ſee,
Faireſt of Fair-ones, thou art ſhe.

SHEBA. Oh thou ſurpaſſing all Men wiſe;
SOLOMON. And thine excelling Women's Eyes.

HIRAM

HIRAM.

RECITATIVE.

Wiſdom and Beauty doth combine
Our Art to raiſe, our Hearts to join.

CHORUS.

Give to Maſonry the Prize,
Where the Faireſt chuſe the Wiſe:
Beauty ſtill ſhould Wiſdom love;
Beauty and Order reign above.

A New and Correct LIST *of all the Engliſh* REGULAR LODGES *in Europe, Aſia, Africa and America, according to their Seniority and Conſtitution.*

By Order of the GRAND MASTER.

Brought down to April 19, 1765.

1 QUEEN's Arms, St. Paul's Church-Yard, Second Wedneſday, Conſtituted Time immemorial. Every fourth Wedneſday there is a Maſter's Lodge. It is alſo the Weſt India and American Lodge.

2. Horn, Weſtminſter, Second Thurſday.

3. Sun and Punch Bowl, High Holborn, firſt and third Thurſday, Jan. 17. 1721.

4. Crown and Rolls, Chancery-lane, ſecond and fourth Tueſday, Jan. 19. 1721.

5. Fox and Gooſe, King-ſtreet, Seven Dials, firſt and third Wedneſday, Feb. 28. 1721.

6. Salmon and Bell, Charles-ſtreet, Soho-ſquare, firſt and third Wedneſday, Feb. 27. 1722.

7. King's Arms, New Bond-ſtreet, ſecond and laſt Thurſday, Nov. 25. 1722.

8. Running Horſe, David Street, Groſvenor-ſquare, firſt and ſecond Wedneſday, May, 1722.

9. Dundee Arms, Red Lion-ſtreet, Wapping, ſecond and fourth Thurſday, 1722.

10. Th

10. The Globe in Chatham, firſt and third Monday, March 28. 1723.

11. King's Arms, Wandſworth, firſt and third Tueſday, March 30, 1723.

12. April 1. 1723.

13. Mourning Buſh, Alderſgate, ſecond and fourth Friday, 1723.

14. Baptiſt's Head and Anchor, Chancery-lane, ſecond and laſt Thurſday, Aug. 4, 1723

15. Golden Anchor, at the Ballaſt Key, in Eaſt Greenwich, ſecond and fourth Tueſday, September 11, 1723.

16. Fountain, Snow-Hill, firſt Thurſday, Sept. 18, 1723,

17. Swan, White Croſs-ſtreet, fourth Thurſday, 1723.

18. Pewter Platter, Croſs-ſtreet, Hatton Garden, ſecond and fourth Thurſday, Dec. 21. 1723.

19. Thatch'd Houſe, Norwich, firſt Thurſday, 1724.

20. Dolphin, Chicheſter, third Wedneſday, July 17, 1724.

21. Three Tons, Portſmouth, in Hampſhire, firſt and third Friday, four o'clock, 1724.

22. White Lion, Cornhill, ſecond and fourth Monday, Jan. 22. 1724.

23. Queen's Head, at Stockton upon Tees, in the County of Durham, firſt and third Friday, Feb. 1724.

24. Sun, Ludgate-ſtreet, fourth Monday, April 1725

25. Pon's Coffee-houſe, Caſtle-ſtreet, firſt and third Tueſday, May 25, 1725.

26. St. Alban, St. Alban's-ſtreet, third Monday, Jan. 31. 1727.

27. Three Fleur-de-Luces, St. Bernard-ſtreet, Madrid, firſt Sunday, 1727.

28. Crown, Cranbourn-alley, firſt and third Tueſday, 1728.

29. Red Croſs, Southwark, ſecond Tueſday, 1728.

30. Gibraltar,

30. Gibralter, at Gibralter, firſt Tueſday, Nov. 1728.

31. Lion, Lynn Regis, Norfolk, firſt Friday, Oct. 1, 1729.

32. Jan. 22, 1729,

33. Jan. 24, 1729.

34. March 25, 1730.

35.

36. Red Crofs, Barbican, firſt Wedneſday, third a Maſter's Lodge, May 22, 1730.

37. Caſtle, at Putney, third Tueſday, July 17, 1730.

38. Sept. 7, 1730.

39. Platter, White Lion Yard, Norton Falgate, firſt Friday, Jan. 26, 1730.

40 Rainbow, Fleet-ſtreet, ſecond and fourth Monday. 1730.

41. Old Magpye, Biſhopſgate-ſtreet, ſecond Monday, 1730.

42. Windmill, Roſemary-lane, firſt Monday, 1730.

43. Angel, Macclesfield, Cheſhire, 1731.

44. Jeruſalem, Clerkenwell, ſecond and fourth Wedneſday, Dec. 17, 1731.

45. Dec. 23, 1731.

46. Salutation and Cat, Newgate-ſtreet, firſt and third Monday, Jan. 11, 1731.

47. King's Arms, St. Margaret's Hill, Southwark, third Monday, Feb. 2, 1731.

48. King's Arms, Leigh, Lancaſhire, Feb. 22, 1731.

49. A la Ville de Tonerre, Rue des Boucherries, at Paris, firſt Monday, April 3, 1732.

50. Turk's Head, Greek-ſtreet, Soho, firſt and third Wedneſday, May 25, 1732.

51. King's Arms, Mary-le-bone-ſtreet, Piccadilly, ſecond and fourth Tueſday, Jan. 21, 1732.

52. July 12, 1732.

53. Lion and Cock, St. Michael's Alley, Cornhill, Sept. 8, 1732.

54. Royal Oak, Derby, firſt and third Tueſday, 1732.

55. A

55. A Private Room, Bolton Lee Moor, Lancaſhire, next Wedneſday to every Full Moon, Nov. 9, 1732.

56. Chough, Blue Boar Row, Saliſbury, firſt and third Wedneſday, Dec. 27, 1732.

57. Queenhithe Coffee-houſe, ſecond and fourth Monday, Feb. 17, 1732.

58. Swan, Chelſea, ſecond and fourth Tueſday, March 3, 1732.

59. White Bear, Bath, firſt and third Tueſday, May 18, 1733.

60. May 23, 1733.

61. Red Lion, Bury, Lancaſhire, next Thurſday to every Full Moon, July 26, 1733.

62. Talbot, Stourbich, Worceſterſhire, every Wedneſday, Aug. 1, 1733.

63. Sun, St. Paul's Church-yard, ſecond and fourth Wedneſday, Dec. 6, 1733.

64. King's Head, Birmingham, firſt and third Friday, 1733.

65. Royal Exchange, Boſton in New England, ſecond and fourth Saturday, 1733.

66. Valenciennes, French Flanders, 1733.

67. Barnſtaple Inn, Plymouth, firſt and third Friday, 1734.

68. Samſon and Lion, Eaſt-Smithfield, late the Ship at the Hermitage, firſt and third Tueſday Feb. 17, 1734.

69. King's Head, near the Watch-houſe High Holburn, ſecond and fourth Wedneſday, June 11, 1735.

70. Horn, Fleet-ſtreet, Steward's Lodge, Publick Nights, third Wedneſday in March and December.

71. In Holland, 1735.

72. Fencers near Newcaſtle upon Tyne, firſt Monday, June 24, 1735.

73. Caſtle at Aubigny, in France, firſt Monday, Aug. 12, 1735.

74. Solomon's Lodge, Charles Town, South Carolina, firſt and third Thurſday, Nov. 12, 1735.

75. Savannah, at Savannah, in the Province of Georgia, 1735.

76. Angel,

76. Angel, Colcheſter, ſecond and fourth Monday, 1735.

77. Fountain, Gateſhed, in the Biſhoprick of Durham, ſecond and fourth Wedneſday, March 8, 1735.

78. Green Man, Shrewſbury, firſt Monday, April 16, 1736.

79. Riſing Sun, Faſhion-ſtreet, Spittalfields, firſt and third Tueſday, June 11, 1736.

80. King's Head, Norwich, laſt Thurſday, 1736.

81 The Cuſtom Houſe, by the Old Dock, Liverpool, firſt Wedneſday, June 25, 1736.

82 Boar's Head, in Eaſt-Cheap, firſt and third Monday, Aug. 16, 1736.

83. Roſe, Edgebaſton-Street, Birmingham, ſecond and laſt Tueſday, Sep. 22. 1736.

84. Half Moon, Cheapſide, ſecond and fourth Friday, Dec. 2. 1736.

85. George, Ironmonger-Lane, ſecond and fourth Tueſday, Dec. 2. 1736.

86. Caveac Tavern, Finch-Lane, Cornhill, ſecond and fourth Wedneſday, Dec. 31, 1736.

87. Jan. 24, 1736.

88. Feb. 14, 1736.

89. Three Tuns, Spitalfields, ſecond and fourth Friday, April 18, 1737.

90. Chapman's Coffee-houſe, Sackville-ſtreet, firſt and third Tueſday, Aug. 24, 1737.

91. Talbot Inn, in the Strand, firſt Tueſday, Sept. 21, 1737.

92. Sun, Milk-ſtreet, Honey-lane Market, firſt and third Tueſday, Dec. 8, 1737.

93. Angel, Shipton Mallet, Somerſetſhire, firſt and third Monday, Dec. 12, 1737.

94. Parham Lodge, Parham, Antigua, Jan. 31, 173

95. Swan, Glouceſter, firſt and third Friday, March 28, 1738.

96. Crown, Leadenhall-ſtreet, ſecond Tueſday, May 3, 1738.

97. Ro

97. Roſe and Crown, Halifax, Yorkſhire, firſt and third Thurſday, July 12, 1738.

98. The Great Lodge, at St. John's Antigua, ſecond and fourth Wedneſday, Nov. 22, 1738.

99. Fox, near the Square, Mancheſter, firſt and third Monday, 1738.

100. Red Lion, Nottingham Court, Seven Dials, ſecond and fourth Monday, Jan. 27, 1738.

101. Swan, Watergate-ſtreet, Cheſter, ſecond Tueſday, Feb. 1, 1738.

102.

103. Red Lion, Hornchurch, in Eſſex, firſt Friday, March 13, 1738.

104. Bakers Lodge, St. Mary's-ſtreet, St. John's Antigua, March 14, 1738.

105. Kingſton, Jamaica, firſt and third Saturday, April 14, 1739.

106. April 24, 1739.

107. Scotch Arms, the Mother Lodge, at St. Chriſtopher's, held at Baſſeterre, firſt Thurſday, June 21, 1739.

108. Crown and Ball, Playhouſe-Yard, Black-friers, firſt Tueſday, Aug. 24, 1739.

109. Eaſt-India Arms, John-ſtreet, Black's Field, Horſelydown, firſt and third Wedneſday, Oct. 8, 1739.

110. King's Arms and Tun, Hyde-park Corner, ſecond and fourth Wedneſday, Oct. 25, 1739.

111. Red Bull, Long-lane, Weſt Smithfield, ſecond and fourth Monday, Dec. 7, 1739.

112. King's Head, in the Poultry, third Wedneſday, Jan. 10, 1739.

113. Private Room, Lauſanne, in the Canton of Bern, Switzerland, Feb. 2, 1739.

114. Three Lions, Banbury, Oxfordſhire, every full Mooh, if on Thurſday, or the Thurſday before, March 31, 1740.

115. Ship, James-ſtreet, Covent-Garden, ſecond Tueſday, June 26, 1740.

116. Mourning Buſh Tavern, Corn-ſtreet, Briſtol, ſecond and fourth Wedneſday, July 10, 1740.

117. The Third Lodge, Calcutta, in Eaſt India, 1740.

118. St. Michael's Lodge, in Barbadoes, 1740.

119. Bunch of Grapes, Decker-ſtreet, Hamburg, every other Thurſday, Oct. 23, 1740.

120. George, Whitehaven, Cumberland, firſt Monday, March 19, 1740.

121. Ship and Caſile, High-ſtreet, Haverford Weſt, South Wales, April 14, 1741.

122. Two Chairmen, Little Warwick-ſtreet, Chairing Croſs, firſt and third Thurſday, April 13, 1742.

123. Old Rood, at St. Chriſtopher's, Jan. 17, 1742.

124. Union, Francfort, in Germany, ſecond and fourth Tueſday, Jan 17, 1742.

125. Three Horſe Shoes, Leominſter, in the County of Hereford, Oct. 11, 1742.

126. Port Royal Lodge, Jamaica, 1742.

127. Angel, Dolgelly, in Merionethſhire, North Wales, firſt Tueſday, Sept. 17, 1743.

128. St. George, Emperor's Court, at Hamburgh, every other Wedneſday, Sept. 24, 1743.

129. Bull, High-ſtreet, Briſtol, firſt and third Tueſday, March 20, 1743.

130. New Lodge, Copenhagen, Denmark, October 25, 1745.

131. St. Jago de la Vego, in Jamaica, April 29, 1746.

132. Bear, Norwich, ſecond and fourth Tueſday, May 9, 1747.

133. A New Lodge in St. Euſtatia, Dutch Iſland, Weſt-Indies, Jan. 1748.

134. Prince George's Head, Plymouth, May 1, 1748.

135. Jan. 15, 1748.

136. Queen's Head, Norwich, third Tueſday Jan. 1748.

137. Sun, at Cambridge, ſecond Monday, March 31, 1749.

138. Lodg

138. Lodge of Orange, at Rotterdam, May 5, 1740.
139. St. Martin's Lodge, at Copenhagen, in Denmark, Oct. 9, 1749.
140. Sun, St. Peter's Mancroft, Norwich, ſecond and fourth Monday, Jan. 9, 1740. 141. No. 1.
141. No. 1. at Minorca, firſt Thurſday, Feb. 1750.
142. No. 2. at Minorca, 2d. Tueſday May 23, 1750.
143. No. 3. at Minorca, 1ſt. Wedneſ. June 24, 1750.
144. St. Chriſtopher's at Sandy Point, July 20, 1750.
145. The Key, Norwich, ſecond and fourth Wedneſday, Feb. 12, 1751.
146. King's Arms Falmouth, ſecond and laſt Thurſday, May 20, 1751.
147. Angel, Great Yarmouth, in Norfolk, June 6, 1751.
148 King's Head, Weſt-ſtreet, Graveſend, firſt and third Thurſday, June 8, 1751.
149. King's Head, the Sea Captains Lodge, Fenchurch-ſtreet, firſt and third Tueſday, Aug. 29, 1751.
150. No. 4. Minorca, firſt Monday, Nov. 26, 1751.
151. King's Arms, at Helſton, in Cornwall, firſt and third Tueſday, April 14, 1752.
152. St. John's Lodge, at Bridgetown, in the Iſland of Barbadoes, fourth Monday, April 23, 1752.
153. Ship, Leadenhall-ſtreet, late the Bell, Aldgate, ſecond and fourth Monday, July 13, 1752.
154. The George, Maggoti Court, Piccadilly, firſt and third Tueſday, Aug. 21, 1752.
155. King's Head, at Truro, in Cornwall, firſt and third Wedneſday, Sept. 22, 1752.
156. At Cardengere, the chief French Settlement in Bengal, Eaſt-India.
157. At Madraſs, in Eaſt-India.
158. At the Hague in Holland.
159. St. Peter's Lodge, in the Iſland of Barbadoes, firſt and third Saturday, December 15, 1752.
160. Jan. 7, 1753.

 161. Lion

161. Lion and Goat, Grosvenor-ſtreet, ſecond and fourth Monday, Feb. 24, 1753.

162. Horſe-ſhoe and Crown, Holbourn, ſecond Wedneſday, March 5, 1753.

163. Angel, Piccadilly, 2d. and 4th. Monday.

164. Lilly Tavern, in Guernſey, May 10, 1753.

165. Nag's Head, Wine-ſtreet, Briſtol, ſecond and fourth Tueſday, Aug. 22, 1753.

166. Queen's Head, Great Queen-Street, ſecond and fourth Tueſday, October 23, 1753.

167. Red Lion, Market-Street, Carmarthen, South Wales, firſt and third Monday, October 24, 1753.

168. King's Head, Balſover-ſtreet, Cavendiſh-ſquare, ſecond and fourth Wedneſday, November 5, 1753.

169. Caſtle and Lion, White Lion Lane, Norwich, third Wedneſday, November 10, 1753.

170. Evangeliſt's Lodge, at Antigua, Nov. 10, 1753.

171. At Amſterdam, November 30.

172. Roſe and Crown, at Preſcot, Lancaſhire, Wedneſday next before full Moon, December 20, 1753.

173. The Royal Exchange, in the Borough of Norfolk, Virginia, firſt Thurſday, December 22, 1753.

174. Jan. 31, 1754.

175. White Hart, Manſel-ſtreet, Goodman's-fields, ſecond and fourth Wedneſday, Feb. 9, 1754.

176. Redruth, in Cornwall, firſt and third Tueſday, February 14, 1754.

177. Bear, Leman-Street, Goodman's-fields, firſt and third Wedneſday, February 18, 1754.

178. Mitre, Union-Street, Weſtminſter, ſecond Tueſday March 2, 1754.

179. Chequers, All Saints, Norwich. March 4, 1754.

180. Swan, Ramſgate, in the Iſle of Thanet, ſecond and fourth Monday, March 8. 1754.

181. Parrot, Cow Lane, in Leeds, Firſt Wedneſday March 28, 1754.

182. Robinhood, Butcher Row, near St. Clement's firſt Thurſday, March 29, 1759.

183. Crow

183. Crow, without Cripplegate, ſecond and fourth Monday, April 5, 1754.

184. Paul,s Head, Doctors Commons, ſecond and fourth Monday, April 13, 1754.

185. Swan, Weſtminſter Bridge, firſt and third Wedneſday, May 13. 1754.

186. Ruſtal's Coffee-houſe, Sharard-ſtreet, Golden-Square, ſecond and fourth Wedneſday, June 4. 1754.

187. Pelican, Leiceſter, firſt and third Tueſday, Aug. 21. 1754.

188. Red Houſe, Cardiff, Glamorganſhire, South Wales, ſecond Monday, Aug. 21. 1754.

189. Bear, Cow Bridge, Glamorganſhire, laſt Monday, Sept. 1754.

190. No. 2. at St. Euſtatia, Dutch Iſtand, Weſt Indies, 1754.

191. Queen's Head, Loweſtoff, in Suffolk, ſecond Monday, Oct. 29. 1754.

192. Chequers, Charing Croſs, ſecond Tueſday, Nov. 2. 1754.

193. The two Spies, King-ſtreet, Seven Dials, ſe-and fourth Monday, Dec. 14. 1754.

194. Coffee-Houſe, St. Anne's-ſquare, Mancheſter, firſt and third Wedneſday, Feb. 1755.

195. No. 8. The King's own Regiment of Foot, firſt and third Tueſday, Feb. 15. 1755.

196. Two Blue Poſts, Old Bond-ſtreet, ſecond and fourth Friday, March 2. 1755.

197. Jack of Newberry, Chiſwell Street, firſt and third Wedneſday, April 5. 1755.

198. White Hart, St. James's-ſtreet, ſecond and fourth Thurſday, May 5, 1755.

199. Ship and Caſtle, Penzance, in Cornwall, firſt and third Wedneſday, June 14, 1755.

200. Bricklayer's Arms, Duke-ſtreet, Groſvenor Square, firſt and third Tueſday, June 17, 1755.

201. Shoulder of Mutton, St. Auguſtin's Pariſh, City of Norwich, firſt and third Monday, June 17. 1755.

202. The Lodge of Charity at Amſterdam, June 24, 1755.

203. Black Raven, Cow Lane, Cheſter, laſt Monday, June 24, 1755.

204. Lion, Beccles, in Suffolk, July 14, 1755.

205. Swan Tavern, in York Town, Virginia, firſt and third Wedneſday, Aug. 1, 1755.

206. The Flower in Hand, Pariſh of St. Mary, Norwich, firſt and third Tueſday, Sept. 16. 1755.

207. Sunderland, near the Sea, in the County of Durham, firſt Friday, Oct. 7, 1755.

208. The Grand Lodge Frederick, at Hanover, Nov. 25, 1755.

209. Plume of Feathers, Bridges-ſtreet, Cheſter, Dec. 2. 1755.

210. Princeſs of Wales's Arms, upper End of Cranbone alley, Leiceſter-fields, 1ſt. and 3d. Monday, Jan. 20. 1756.

211. A Lodge in Capt. Bell's Troop, in the Right Hon. Ld. Ancram's Regiment of Dragoons, Feb. 7, 1756.

212. The Sun and 13 Cantons in Great Poultney-ſtreet, Golden Square, 2d. and 4th Thurſday, Feb. 26, 1755.

213. A Lodge at Wilmington, on Cape Fear River, in the Province of North Carolina, March 1755.

214. White Lion, Water-ſtreet, Liverpool, April 15, 1755.

215. The Lodge of Peace, at Amſterdam, Sept. 23, 1756.

216. Hoop and Bunch of Grapes, St. Martin's Lane, firſt and third Tueſday, April 30, 1756.

217 White Horſe, Corner of New Burlington-ſtreet, firſt and third Thurſday, Dec. 2, 1756.

218. At the Marquis of Carnarvon's, at Sunderland, near the Sea, firſt and third Tueſday, Jan. 14, 1757.

219. In the Pariſh of St. Mary, in the Iſland of Jamaica, Feb. 17, 1757.

220. Blakeney's Head at Briſtol, ſecond and fourth Thurſday, Feb. 17, 1757.

261. At

221. At Parliament Coffee-houſe, in Parliament-ſtreet, ſecond and fourth Tueſday, Feb. 14, 1757.

222. Sun in the Strand, fourth Wedneſnay, Feb. 21, 1757.

223. Dove and Branch, in the Pariſh of St. Lawrence, Norwich, ſecond Wedneſday, Mar. 23, 1757.

224. Sancta Croix, a Daniſh Iſland in the Weſt Indies, 1756.

225. Cock, the Head of the Side, Newcaſtle upon Tyne, October 13, 1757.

226. White Lion, Oxford Road, third Monday, May 4, 1757.

227. Sun at Shadwell, firſt and third Monday, Oct. 31, 1757.

228. The Lodge of Regularity, at Amſterdam, Nov. 21. 1757.

229. Queen's Head, Duke's Court, Bow-ſtreet, Covent Garden, firſt and third Wedneſday, Dec. 20, 1757.

230. St. Michael's Lodge, in the City of Severn, in the Dutchy of Mecklenburg, May 15, 1754.

231. Cock, in the Pariſh of St. Mary, Norwich, Feb. 18, 1758.

232. White Hart, Old Town, Plymouth, ſecond and fourth Monday, March 1, 1758.

233. Bell, Broad-ſtreet, Briſtol, ſecond and fourth Monday, March 8. 1758.

234. Lodge at Bombay, in Eaſt Indies, Mar. 24, 1758.

235. Green Man, Berwick-ſtreet, St. James's, firſt and third Friday, Aug. 6. 1758.

236. Swan, at Yarmouth, Norfolk, the Sea Captains Lodge, Jan. 1. 1759.

237. Three Crowns at Plymouth, the ſecond Diviſion of Marines, Jan. 2, 1759.

238. St. James's Lodge at Barbadoes, May 20, 1758.

239. New Inn at Exeter, firſt and third Wedneſday.

240. Sun at Newton Abbot, Devonſhire, firſt and third Thurſday, March 1759.

241. Mildway's Wine Vaults, in the Weſt Town of Crediton, Devon, firſt Monday, April 21, 1759.

242. Royal

242. Royal Oak, Portſmouth Common, ſecond and fourth Friday, April 24. 1759.

243. Compaſs and Square, Bernard Caſtle, Durham, firſt Monday April 21, 1759.

244. Mermaid, at Windſor, third Thurſday, June 6, 1759.

245. Temple Lodge at Briſtol, firſt and third Monday, July 2, 1759.

246. Vine, King's Arms Paſſage, Poultry, London, third Wedneſday, Aug. 24, 1759.

247. Prince George Lodge, in George Town Wingan, South Carolina, once a Month, 1743.

248. Union Lodge, Charles Town, South Carolina, ſecond and fourth Thurſday, May 3, 1755.

249. A Maſter's Lodge, Charles Town, South Carolina, firſt Monday, March 22, 1756.

250. Port Royal, at Beaufort, Port Royal Carolina, every other Wedneſday, Sept. 15, 1756.

251. Solomon's Lodge, in Charles Town, South Carolina, firſt and third Thurſday, 1735.

252. Cock at Hull, Yorkſhire, ſecond and laſt Thurſday, Aug. 20, 1759.

253. King's Head, Canterbury, firſt and third Wedneſday, Jan. 14, 1760.

254. A Lodge on board the Vanguard, Jan. 16. 1760.

255. St. Andrew's Croſs, near the Hermitage, firſt and third Friday.

256. Three Crowns at Guernſey.

257. Globe, Hatton Garden, firſt and third Friday, Nov. 27, 1760.

258. Talbot, Leeds, Yorkſhire, ſecond and fourth Wedneſday, a Maſter's Lodge, Jan. 8, 1761.

259. Punch Bowl, Stonegate, York, firſt and third Monday, Jan. 12, 1761.

260. Feathers, Cheapſide, London, firſt and third Thurſday, March 9, 1761.

261. Square and Compaſs, Whitehaven, Cumberland, ſecond Monday, May 4, 1761.

262. Lord

262. Lord Grandby's Head, Dover, firſt and third Friday, May 8, 1761.

263. Sun, at Darlington, Yorkſhire.

264. Spread Eagle, Wiſbech, in the Iſle of Ely, firſt and third Tueſday, Aug. 20, 1761.

265. Three Coughs, Portſmouth Common, firſt and third Wedneſday, Aug. 20, 1761.

266. Union Lodge, Crow Lane, Barbadoes, firſt Wedneſday, Sept. 17, 1761.

267. A Lodge at Kingſton upon Hull, ſecond and fourth Thurſday, Oct. 27, 1761.

268. All Saints Lodge, at Wooler, Northumberland, Jan. 1, 1762.

269. St George's Lodge, at the Half Moon, Exeter, firſt and third Tueſday, Jan. 20, 1762.

270. Green-man, Ipſwich, Suffolk, Jan. 21, 1762.

271. Royal Frederick, at Rotterdam, Jan. 25. 1762.

272. No. 2. St. John's Lodge, New York, ſecond and fourth Wedneſday, Dec. 27, 1757.

273. George, Birmingham, firſt and third Thurſday, Feb. 23, 1762.

274. A Private Room, at Appledore, Devon, March 18, 1762.

275. Eight Lodge at Calcutta, in the Eaſt-Indies, Feb. 7, 1761.

276. Hole in the Wall, at Colne, Lancaſhire.

277. The Merchants Lodge, at Quebec, Mar. 2, 1762.

278. Bell, at Portſmouth Common, May 8. 1762.

279. On Board his Majeſty's Ship Prince, at Plymouth, May 22, 1762.

280. The Fox at Salop, May 21, 1762.

281. Fleece at Barnſtaple, Devon, May 28. 1762.

282. Three Kings, at Deal, June 8, 1762.

283. Duke's Head, Lynn Regis, Norfolk, June 9, 1762.

284. La Loge des Trere Reunis, at Amſterdam, June 16, 1762.

285. Lodge of Inhabitants at Gibralter, July 12, 1762.

286.

287. Half

287. Half Moon, at Otley, in Yorkſhire, firſt Monday, Aug. 16, 1762.

288. Virtutis & Artes Amici, at Amſterdam, Sept. 16, 1762.

289. At Workington, in Cumberland, firſt Monday, Sept. 22, 1762.

290. Green Dragon, at Hereford, firſt Thurſday, October 12. 1762.

291. The Apple-tree, Portſmouth, Hampſhire, Nov. 12. 1762.

292. Union, Peck-lane, Nottingham, Jan. 31, 1762.

293. The Sun at Cambridge, March 1, 1763.

294. Crown, Rocheſter, ſecond and fourth Friday, March 17, 1763.

295. The Bull, at Hexham, Northumberland, firſt and third Wedneſday, March 8, 1763.

296. Stag at Chippenham, Perfect Union Lodge, May 1763.

297. Lodge at Richmond, Yorkſhire, May 4, 1763.

298. Bear at Havant, in Hampſhire, firſt and third Wedneſday, 1763.

299. St. Mark's Lodge, South Carolina, Feb. 8, 1763.

300. The Lodge of Regularity, at St. John's Hall, Black River, Muſquito ſhore, 1ſt. and 3d. Tueſ. Mar. 8. 1763.

301. White Lion at Dover, Aug. 2, 1763.

302. Lodge in a Private Room, at Stubbington, Hants, Aug. 10, 1763.

303. Seven Stars, in Exeter, firſt and third Wedneſday, Aug. 10, 1763.

304. Marquis of Granby's Head, Durham, firſt Tueſday, September 8, 1763.

305. Lodge at the Hall at Burnley, Lancaſhire, every Saturday neareſt the Full Moon, Oct. 9, 1763.

306. Union Lodge, at a Private Room, Bell-lane, Spital-Fields, November 7, 1763.

307. Royal Mecklenburgh Lodge, at the Heroine and Active Frigate, Crompton Street, St. Ann's, fourth Friday, Nov. 28, 1763.

308. Saracen

308. Saracen's Head, Chelmsford, Eſſex, ſecond and fourth Monday, Jan. 18, 1764.

309. Lodge of Amity at Haul-over up the River Beliſe in the Bay of Honduras, 1ſt. and 3d. Tueſday Sept. 1763.

310. Faulcon, Eaſt Street, Graveſend, ſecond and fourth Thurſday, March 4, 1764.

311. Royal Edwin Lodge, at Lyme Regis, in Dorſetſhire, firſt and third Monday, April 6, 1764.

312. The Door to Virtue, at Hildeſham, in Germany, Dec. 22, 1762.

313. Horn, Weſtminſter, firſt Wedneſ. April 4, 1764.

314. King's-head, Roſs, Herefordſhire, May 3, 1764.

315. The St. George, at Taunton, Somerſetſhire, firſt Wedneſday, July 13, 1764.

316. Swan, at Kendall, Weſtmorland, firſt Wedneſday, July 31, 1764.

317. Three Crowns at Harwich, ſecond and fourth Thurſday, Auguſt 9, 1764.

318. Nag's Head, at Lymington, Hants, firſt and third Friday, Auguſt 16, 1764.

319. Ship, at Feverſham, in Kent, every other Wedneſday, Auguſt 30. 1764.

320. Salutation, at Topſham, Devon, ſecond and fourth Wedneſday, Auguſt 30, 1764.

321. A Private Room, Snowsfields, Berdmondſey, October 23, 1764.

322. Clubb Inn, Iſle of Ely, firſt Wedneſday, Oct. 3, 1764.

323. Fountain, at Helſey, Hants, firſt and third Monday, November 7. 1764.

324. Pon's Coffee-houſe, Caſtle Street, Leiceſter Fields, ſecond and fourth Monday.

325. Half Moon, Cheapſide, Caledonian Lodge, firſt Monday, Nov. 15, 1764.

326. Swan at Bridgewater, Somerſet, firſt and third Monday, December 4, 1764.

327. Roſe and Crown, Mill-Street, Dock Head Southwark, firſt and third Tueſday, December 11, 1764.

328. George,

328. George, Milton in Kent, first and 3d. Tuesday.

329. Crown, Swaffham, Norfolk, first Monday, December 17, 1764.

330. King of Sweden, Wapping Dock, first and third Tuesday, January 8, 1765.

331. Old Bell Savage, Ludgate-hill, second and fourth Monday, January 29, 1765.

332. Boar's Head, West Smithfield, Jan. 29, 1765.

333. King's Head, and Green Gate, City Road, first and third Thursday, January 29, 1765.

334. Wheatsheaf, Hand Court, Holbourn Jan. 22, 1765.

335. George, Wardour-Street, Soho, Operative Masons, every other Thursday, March 13, 1765.

336. George, Shug-lane, March 22, 1765.

337. Bell, Brecon, South Wales, first & third Monday.

338. Lion and Whelp, Pool, Dorset, first and third Wednesday, April 1, 1765.

339. White Hart, Strand, Corinthian Lodge, April 16, 1765.

340. Rose and Crown, Sheffield, Yorkshire, second Tuesday, April 19, 1765.

FINIS.